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### Predigtstudie für den 8. Sonntag nach Trinitatis.

Joh. 7, 14—21.

Es dürfte nicht schwerfallen, den Zusammenhang zwischen der alt-hergebrachten Perikope für diesen Sonntag und der vorliegenden zu finden. In der Epistel malt der Apostel seinen Lesern die rechte Beschaffenheit wahrer Christen, ihre vom Heiligen Geist gewirkte Gewißheit des Gnadenstandes und endlich das hohe, herrliche Ziel, dem sie als Gotteskinder zustreben, vor Augen. Ein Hauch süßesten Glücks, innigster Freude und himmlischen Friedens durchweht die hohen Gottesworte des Apostels, die, sorgfältig ausgewählt und abgewogen, die erhabenen Himmelsportalen ewiger Seligkeit uns armen Sündern so nahe bringen, wie es in diesem sündverderbten Jammerthal nur irgend möglich ist. Im Evangelium warnt der Heiland vor den falschen Propheten, die in Schafskleidern als reißende Wölfe zu uns kommen, um uns durch falsche Lehre das selige Ziel unserer Christenhoffnung zu rauben. An den faulen Früchten ihrer Irrlehre sind sie erkennbar; doch damit treten sie nicht offen auf; denn wie sie in Schafskleidern einhergehen, so sagen sie zu und von Christo, „Herr, Herr!“ In unserm Text gibt sich Christus selbst als den wahren Propheten, von Gott gesandt, zu erkennen, der zu einer solchen Warnung gegen die Irrlehrer befugt ist, und zwar in einem herrlichen Selbstzeugnis, das den Ursprung seiner eigenen Lehre trefflich beschreibt. Godet bemerkt hierzu: „Le premier enseignement est une explication sur l'origine de sa doctrine et une justification du miracle accompli, au ch. V, et dont on se faisait une arme contre sa mission divine (vv. 14—24).“ Das „einige Werk“, das Jesus getan hatte, nämlich die Heilung des Kranken am Bethesdaeich, 5, 1—16, war nicht ein Zeugnis gegen, sondern für seine göttliche Sendung und für die Wahrheit seines Worts. Wie diese Wahrheit zu erkennen sei, und warum sie den ungläubigen, haßerfüllten Juden verborgen blieb, sind die weiteren Lehren, die Jesus in diesem Abschnitt darlegt. E contrario ergibt sich aus der Unterweisung Jesu von selbst, wer nicht ein „wahrer

Lehrer, von Gott kommen“, ist, nämlich ein jeder, der nicht wie Jesus mit der von Gott herrührenden lauterer Lehre auftritt, sondern von sich selbst redet und somit seine eigene Ehre sucht. Solche Irrlehrer waren die Pharisäer, die gegen Jesus wütheten und das Volk gegen ihn aufwiegelten. Wir können den Abschnitt, Kap. 7, 14—21, nach Luthardt-Zöckler ganz einfach betiteln: „Jesus Selbstverkündigung“ oder nach Bahr: „Jesus auf dem Laubhüttenfest.“

B. 14. Als aber das Fest bereits in der Mitte war, ging Jesus hinauf in den Tempel und lehrte. (Betreffs des geschichtlichen Zusammenhangs vgl. Stöckhardt, Bibl. Gesch. d. N. T., S. 158.) Als Jesus in Galiläa wandelte, wahrscheinlich zu der Zeit, da er vom Berg der Verklärung nach Kapernaum hinabgegangen war, forderten seine Brüder ihn auf, mit ihnen nach Jerusalem aufs Laubhüttenfest zu ziehen. Seit anderthalb Jahren, während seiner ganzen galiläischen Wirksamkeit, war er nicht wieder in Jerusalem gewesen; denn bei seiner letzten Anwesenheit daselbst, am zweiten Ostern nach seiner Taufe, hatten die Juden ihm nach dem Leben gestellt. Nach Wunsch seiner Brüder sollte er aber jetzt aus der Verborgenheit heraustreten und sich der Welt offenbaren, zugleich auch die fleischlichen Messiasshoffnungen des Volkes erfüllen. Jesus weigerte sich, dies zu tun, zog aber etliche Tage später doch hinauf zum Fest, allerdings nicht „offenbarlich“, sondern heimlich. Sein Zweck war nicht, jetzt seinen Ausgang zu erfüllen, sondern in Jerusalem zu lehren und dem Volk dort nochmals das Heil anzubieten. Mittlerweile war in Jerusalem ein Gerede über ihn entstanden. Man fragte sich, wo er sei und was von ihm zu halten sei. Einige hielten ihn für einen frommen Menschen, andere für einen Volksverführer; aber weder die einen noch die andern glaubten an ihn als den verheißenen Heiland. Plötzlich um die Mitte des Festes erscheint Jesus im Tempel und fängt an, das Volk zu lehren. „Heimlich ging er hinauf, das machte sie stolz; aber er ist Gott gehorsam und fürchtet sich nicht vor ihrem Tögen und geht nicht allein gen Jerusalem, sondern tritt mitten in den Tempel, an den Ort, da die Pfaffen und Pharisäer, seine ärgsten Feinde, regierten, da sie in derselbigen Kirche ihre eigene Gewalt hatten. Und greift also ins Spiel hinein, hintangesetzt alle Blödigkeit, fragt nichts danach, ob sie es gleich nicht gerne hatten.“ (Luther.) Das Fest wird hier, wie Bengel bemerkt, recht umständlich beschrieben. Ob es aber gerade der vierte Tag und der Festsabbat war, an dem das im Text Berichtete sich ereignete, kann nicht genügend bewiesen werden, da *ἑορτῆς μεσοβίου* doch nur ein ungefährer Ausdruck ist (Meher-Weiß). Immerhin legt der Evangelist Nachdruck auf die Zeit, da Jesus lehrte; das Fest war vorangeschritten, die Festversammlung groß und gespannt, und gerade diesen entscheidenden Augenblick benützt Jesus, um dem Volk Heil zu predigen. *Festa aedificationi opportuna erant* (Bengel). Liegt nicht hierin auch für uns ein



Wink, die hohen Festtage und Festzeiten recht auszunutzen? Jesus *ἐδίδασκεν*, lehrte beständig und nachdrücklich, ohne Zweifel auf Grund der alttestamentlichen Weissagungen. Dabei war aber doch Jesus ein wahrer Volksprediger. Die rechte Heilspredigt ist auf Gottes Wort aufgebaute Lehrpredigt, nicht schwärmerische Gefühlsbearbeitung. Das ist auch bei Festpredigten zu beachten. Die wahre Erbauung hat solides Fundament. Jesus war vorwiegend Schriftausleger, Kap. 5, 39. 46. Und dies ist die Signatur eines jeden wahren Predigers.

B. 15. Da verwunderten sich die Juden und sprachen: Wie besitzt dieser Schriftwissenschaft, da er sie doch nicht gelernt hat? Das *ἰδιώμαζον* steht betont voran. Wirkliches, anhaltendes Staunen bemächtigte sich der Zuhörer Jesu, der allerdings etwas ganz anderes erwarten durfte als bloßes Staunen, nämlich gläubige Hinnahme der Heilsofferte. Jesus hatte es eben mit einem ungläubigen Volk zu tun, das, den Kern seiner Predigt verachtend, an der allerdings glänzenden Schale hängen blieb. Statt auf das Evangelium zu achten, fragten sie nach dem Ursprung seiner Gelehrsamkeit. Es ging hier Jesu ähnlich wie später Paulus in Athen, Apost. 17, 19—21. Noch heute hängt sich der Unglaube an die Form der Predigt, die er entweder bewundert oder an der er sich stößt. Die Frage der Juden lautete: Wie weiß dieser *γράμματα*, die Wissenschaften, das heißt, die auf Theologie und Schriftgelehrsamkeit sich beschränkende Schulwissenschaft der Juden, *μὴ μεμαθηκώς*, da er doch kein Schriftgelehrter von Fach ist? Den Pharisiern und Schriftgelehrten, die in ihrem stolzen Zunftgeist immer darauf abzielten, die Achtung Jesu beim Volk zu untergraben, galt Jesus als Autodidakt oder Dilettant. Er hatte keine Rabbinenschule durchgemacht wie Paulus bei Gamaliel; er gehörte daher unter die *ἀγράμματοι* und *ιδιώται*, Apost. 4, 13. Wie Jesus ohne Schulbildung zu solcher Schriftkenntnis gelangen konnte, die er in seinem Lehrvortrag bewährte, war ihnen ein Rätsel. Damit bewiesen sie, daß sie Jesum durchaus als einen gewöhnlichen jüdischen Rabbiner, nicht aber als den gottmenschlichen Messias betrachteten. Zu *μὴ μεμαθηκώς* bemerkt Bengel: „Character Messiae.“ „In welchem verborgen liegen alle Schätze der Weisheit und der Erkenntnis“, Kol. 2, 3. Gerade die Schriftkenntnis Jesu hätte die Juden darauf aufmerksam machen sollen, daß Jesus wirklich der war, für den er sich ausgab: der verheißene Heiland. Wo man sich aber gegen das Evangelium Christi verstopft, da nützen alle sonstigen Beweise für die Gottheit Jesu nichts. Das gilt auch in unserer Zeit. Um so größer wird die Verdammnis aller Ungläubigen sein, die die Worte wie auch die Werke Jesu verachtet haben, Joh. 10, 25.

B. 16. Es antwortete ihnen Jesus und sprach: Meine Lehre ist nicht mein, sondern des, der mich gesandt hat. Man beachte die großzügige Geduld, mit der Jesus

seinen Opponenten entgegentritt. Seine Darlegung ist auch jetzt ruhig, sachlich und geeignet, den Widerspruch zu unterdrücken und die Herzen für sich zu gewinnen. Doch schwächt er dabei die Wahrheit nicht ab. Gerade das, was dem Unglauben der Zuhörer zuwider ist, betont Jesus, nämlich seine Sendung vom Vater. Zugleich aber gibt er seinen Zuhörern eine wirkliche Erklärung dafür, wie er zu solcher Schriftkenntnis kommt. Man übersehe nicht die verschiedene Sinnbeziehung, die in dem doppelten *ἐμὴ* liegt: Die Lehre, die ich vortrage und die ihr für die meinige haltet, ist nicht mein Eigentum, sondern dessen, der mich gesandt hat. „Ich habe sie mir nicht erst durch menschliche Anstrengung erworben, sondern der Vater ist mein Lehrer“ (Bengel). Vgl. 8, 28. „In Wahrheit ist der Autodidakt ein Theodidakt“ (Holmann). Jesus gibt sich somit als einen Gottgesandten zu erkennen, und er durfte erwarten, daß dies von seinen Zuhörern verstanden würde; denn daß Gott seinem Gesandten seine Worte in den Mund legt, 3, 34, das mußten die Juden schon aus Deut. 18, 18 wissen. Das *οὐκ . . . ἀλλὰ* schließt allen menschlichen Ursprung der Lehre Jesu schlechthin aus. Doch war Jesus kein gewöhnlicher Gottgesandter; er beansprucht für sich eine besondere Sendung: *τοῦ πέμπτου ἐμὲ*. Der Sender war sein Vater, Joh. 8, 28. Es ist das Zeichen eines jeden wahren Predigers, daß er mit Jesu sagen kann: „Meine Lehre ist nicht mein“ usw. Wer nicht von einem jeden Wort, das er lehrt, so reden kann, ist nicht zum Predigen berechtigt, sondern ist ein Irrlehrer. Luther schreibt hierzu: „So soll er [ein Prediger] auch gewiß sein, daß er Gottes Wort lehre und predige und nicht Menschenlehre oder Teufelslehre führe. Dann ist's recht, wenn ein Prediger erstlich gewiß ist, daß er nicht allein Gottes Wort, sondern daß er auch das Amt habe. Denn daher kommt sonst alles Unglück, daß man die zwei Stücke, als Amt und Wort, jetzt übertritt und überläuft, wie man das sieht an den Schwärmern, die vom Heiligen Geist viel rühmen. Aber die kommen von sich selbst, niemand hat sie gebeten, schmeißen um sich, schleichen herein und sagen, sie sind berufen vom Heiligen Geist. Ja, vom Teufel! Ich will keinen Prediger leiden im Amte, ob er schon Wunderzeichen täte, er sei denn gewiß, daß er eine rechte Lehre und Wort und ein gewiß Amt habe, daß er wisse, er sei gesandt.“ (VIII, 30 f.)

B. 17. Wenn jemand will dessen Willen tun, der wird erkennen in betreff meiner Lehre, ob sie von Gott ist oder ob ich von mir selbst aus rede. Jesus ist nicht damit zufrieden, daß er seinen Zuhörern erklärt, wie er, ohne die vorschriftsmäßige rabbinische Schulbildung genossen zu haben, imstande sei, die Schrift auszulegen und Gottes Wort wirksam zu lehren, sondern er fordert von den Juden auch Annahme seiner Lehre. Dies ist wohl der Skopos dieses Verses. Daß die Juden nicht erkannten, daß Jesu Lehre von Gott war, war ihre eigene Schuld. Dies liegt in dem Bedingungsatz: *ἐάν τις θέλῃ*. Bengel nennt diese Bedingung eine *conditio aequissima* und *laetissima* und fügt hinzu: Subaudi, igitur.



Aber gerade das wollten die Juden nicht, weil ihnen der Glaube fehlte. Was aber hier Jesus den Juden insbesondere sagte, gilt auch ganz allgemein. Das Erkennen der Lehre Christi als Gottes Lehre kommt nur auf einem Wege zustande, nämlich auf dem Wege der *suavis harmonia*, die sich in der Verbindung *θέλη . . . θέλημα αὐτοῦ* findet. Das *θέλη* steht daher keineswegs überflüssig, sondern ist der Nerv des Gedankens (Meher-Weiß). Nur auf dem Wege des Glaubens (*θέλη*) vollzieht sich das Erkennen des Evangeliums als göttliche Wahrheit. Allerdings ist dies Glaubenswollen nicht etwas, was der natürliche Mensch in sich schafft, Röm. 9, 16; Phil. 2, 13. Aber der Mensch kann doch sich der Wirkung des Wortes widersetzen, dem Heiligen Geist widersetzen und so das ernstlich vermeinte Gnadenwerk der Bekehrung, die doch darin besteht, daß man dem Evangelium glaubt, unmöglich machen. Das tadelt hier Jesus in verdeckter Weise an den Pharisäern, die Jesu Wort nicht glauben wollten, dagegen aber behaupteten, daß sie Gott verehrten und seinen Willen taten. Hätten sie das getan, so hätten auch sie an Jesum und sein Wort geglaubt, Joh. 6, 38—40. Das folgt unbedingt, denn des Vaters Lehre und des Sohnes Lehre ist einerlei. Wer daher dem Willen des Vaters beipflichtet, der muß auch die Lehre des Sohnes anerkennen. Dies scheint uns die einfachste Auffassung dieses reichlich umstrittenen Satzes nach Wortlaut, Kontext und Parallelenstellen zu sein. D. Stöckhardt bemerkt zur Stelle: „Er meint hier wohl den Willen Gottes, der im Gesetz vorliegt, denn er redet ja gleich weiter von dem Gesetz Gottes, V. 19. Wer ernstlich darauf bedacht ist, Gottes Willen zu tun, Gottes Gesetz zu erfüllen, der wird bald inne werden, daß er aus sich selbst das nicht vermag, daß allein die Lehre Christi, das Evangelium, zu allem Guten tüchtig und geschickt macht, und daß also die Lehre Christi von Gott, eine Kraft Gottes, ist. Die Juden, welche der Lehre Christi, dem Evangelium, feind waren, meinten es auch mit ihrer Lehre, dem Gesetz Moses, nicht ernst, ob sie gleich auf das Gesetz pochten und trokten. Und so straft sie der Herr, daß niemand unter ihnen das Gesetz tue.“ (Bibl. Gesch., S. 159 f.) Luther schreibt: „Wenn ihr das tun werdet und mir nicht widerstretet, so wird euch denn der Heilige Geist erleuchten und lehren, daß des Vaters Wille in Christo ist, daß er den Sohn dazu gesandt habe, daß man ihn hören solle; wie denn Matth. am 17., V. 5, auf dem hohen Berge Tabor die Stimme des himmlischen Vaters sich also hören ließ: ‚Dies ist mein geliebter Sohn, an dem ich ein Wohlgefallen habe; den sollt ihr hören.‘ Das ist nun der Wille des Vaters, daß man zusehe und höre, was der Mann Christus redet, und sein Wort höre. Du sollst sein Wort nicht klügeln, meistern oder davon disputieren, sondern stracks es hören; dann wird der Heilige Geist kommen und dein Herz fein zurechten, daß du von Herzen der Predigt des göttlichen Wortes glauben und sagen mögest: Das ist Gottes Wort und die reine Wahrheit, auch dein Leben drüber lassest.“ (VIII, S. 32 f.) Was das Sprachliche betrifft, so ist das *πότερον* . . . ἢ dem klassischen Gebrauch entnommen, findet sich

aber nur an dieser Stelle im Neuen Testament. Eine etwaige synergistische oder pelagianische Auslegung des *ἐάν τις θέλη*, als habe der unbefehrte Mensch die Kraft, Gottes Willen zu tun, oder eine *facultas se applicandi ad gratiam*, verbietet schon der Zusammenhang. — Es ist nicht nötig, daß man das Futurum *γνώσεται*, wie es Bengel tut, umschreibt: *operam dabit, ut cognoscat*. Bengel korrigiert dies auch gleich wieder, indem er schreibt: „Oder vielmehr, er wird auf diesem Weg des [Glaubens] Gehorsams zu der Erkenntnis gelangen; vgl. 8, 12, 28. 31, 32.“

B. 18. Wer von sich selbst aus redet, sucht seine eigene Ehre; wer aber die Ehre dessen sucht, der ihn gesandt hat, der ist wahrhaftig, und Ungerechtigkeit ist nicht in ihm. Im Einklang mit dem eigentlichen Zweck des ganzen Passus, der durchaus klimakterisch gehalten ist, fährt Jesus nun in seiner Selbstverkündigung fort und betont ein neues Moment in seinem Lehren. Jesu Lehre ist Gottes des Vaters Lehre; darum sucht er auch nicht die eigene Ehre, sondern die des himmlischen Senders. Wäre Jesus ein solcher Prophet, der eigene Ehre sucht, so wäre er allerdings ein falscher und ungerechter Mensch, und seine Lehre wäre weder wahrhaftig noch glaubwürdig. Indirekt straft Jesus mit diesen Worten die jüdischen Lehrer, wie die Pharisäer und Schriftgelehrten, die eifler Ehre gierig waren, Joh. 5, 44. Daher kam es, daß sie im Gegensatz zu Jesu sowohl „falsi“ wie auch „injusti“ waren. Dagegen war Jesus *ζητών την δόξαν πέμψαντος αὐτόν*, das heißt, er strebte danach, mit all seinem Lehren nur die Ehre Gottes zu befördern. Darum war er auch *ἀληθής*, wahrhaftig und lauter in Lehre und Wandel, und etwas Unfittliches (*ἀδικία*) war nicht in ihm. Sein ganzes Auftreten trug einen mit der Sendung von oben gegebenen sittlichen Charakter. Wie damals, so ist noch heute die Wahrhaftigkeit und Lauterkeit in der Predigt des Wortes Gottes, wodurch man nur Gottes Ehre sucht, ein Charakteristikum aller wahren Prediger; dagegen suchen Irrlehrer ihre eigene Ehre und verdrehen und verfälschen darum auch Gottes Wort. Luther: „Nun sagen dennoch alle Schwärmer, sie suchen Gottes Ehre, schweigen aber alle von Gottes Ehre. Aber die Worte höre ich wohl, und im Grunde ist es nicht anders, denn daß ein Ketzer seine eigene Ehre sucht, ob er schon sage, er meine Gottes und des heiligen Evangelii Ehre; denn sie reden von sich selbst und wollen sich damit schmücken, daß sie nicht Unfrieden anrichten wollen. Gottes Ehre aber suchen, muß anders geschehen, nämlich auf die Weise, daß Gottes Ehre vorgezogen werde von ganzem, treuem Herzen und Ernst, ja mit rechtschaffenem Glauben, daß es des Heiligen Geistes Besuch sei und nicht unser selbst. Denn der Teufel will auch Gottes Ehre vorwenden, aber nicht auf einerlei Weise.“ (VIII, 36.)

B. 19. Hat euch nicht Moses das Gesetz gegeben? Und keiner von euch tut das Gesetz. Was sucht ihr mich zu töten? Weder in der Lehre Jesu — denn es war Gottes Lehre — noch in der Unmöglichkeit, Jesu Lehre als göttliche Wahrheit zu er-



kennen, noch in der Unlauterkeit, *adikia*, Jesu — denn Jesus suchte die Ehre seines Vaters und war daher wahrhaftig und glaubwürdig — lag der Grund, weshalb die Juden der Predigt Jesu nicht zuhielen. In B. 19 deckt Jesus mit klaren, überzeugenden Worten den eigentlichen Grund ihres bösen Verhaltens auf. Dieser Vers schließt sich daher an den vorhergehenden eng an, und es ist nicht nötig, hier mit einigen Auslegern eine nicht berichtete Zwischenrede anzunehmen. Die selbstgerechten Pharisäer pochten und trozten auf das Gesetz, das ihnen Moses gegeben hatte, und zwar zu dem Zweck, daß sie danach handeln sollten. Der Akzent liegt in diesem Satz auf Moses, als der großen, hochgefeierten Autorität, die zum Gehorsam so sehr verpflichten mußte. Aber dies Gesetz taten sie nicht. Sehr nachdrücklich sagt Jesus: *οὐδεὶς ἐξ ὑμῶν*. Das ist nicht etwa eine Hyperbole, die dem Munde Jesu im Eifer entschlüpfte, sondern drückt wirklich den Tatbestand aus. Daß die Juden durch und durch unmoralisch waren, bewies ihre Feindschaft gegen Christum, der ihr Unglaube zugrunde lag. Durch ihren Unglauben aber verwarfen die Juden das ganze Gesetz Moses, das doch schließlich auf Christum hinwies. Die Anklage Jesu gegen die Juden lautete klar und scharf: *τί*, warum, mit welchem Recht, sucht ihr mich zu töten? Das war wirklich die feindselige Absicht der herrschenden Partei, und diese ihre Absicht hatte Jesus bisher abgehalten, nach Judäa zu kommen; vgl. 5, 1. 7. 8. Die Volksführer Israels hielten Jesus für einen Sabbatschänder, der es verdient habe, aus dem Weg geräumt zu werden, 5, 9—16. Damit aber offenbarten sie nicht nur, wie wenig sie das Gesetz Moses verstanden, sondern wie auch ihre ganze Gesinnung dem Gesetz zuwider war. Solche Menschen konnten und wollten natürlich das Gesetz nicht halten; und diesen gottlosen Führern fiel das betörte Volk zu.

B. 20. 21. Da antwortete das Volk: Du bist besessen; wer sucht dich zu töten? Es antwortete Jesus und sprach zu ihnen: Ein Werk habe ich getan, und ihr verwundert euch alle. Einerlei wie man die Antwort des Volkes auslegt, ob als aus dem Volkshaufen von Fremden stammend, die nichts von den mörderischen Plänen der Volksführer und der meisten Bewohner Judäas wußten, oder als eine offenbar boshaftige Lüge: auch die Menge trifft dennoch dieselbe Schuld wie die Obersten. Wollten einige von ihnen auch wirklich Jesus nicht geradezu töten, so waren sie doch alle mit einem mörderischen Haß erfüllt, der der Sünde des Mordes gleichkam. Dieser Haß offenbarte sich in der Schmähung: *δαμονίων ἐξείς*, was wohl darauf hinausläuft: „Du leidest an Verfolgungswahnsinn“, „hast eine fixe Idee“, „bist besessen“. Vgl. 8, 48; 10, 20. Diese Antwort, die auf Jesus klare, gewinnende Selbstverkündigung erfolgte, beweist, daß Jesus mit seiner Anklage: „Keiner von euch tut das Gesetz“ recht hatte. Im Grund teilte das Volk die mörderische Gesinnung seiner Führer, wie es dies auch bei der Kreuzigung

Jesus offenbarte. Stöckhardt: „Wie frech sie dem Gesetz ins Angesicht schlugen, geht daraus hervor, daß sie ihn zu töten suchten. Das Gebot: ‚Du sollst nicht töten‘ gilt ihnen nichts.“ Trotz ihres Abfalls von Gott und seinem Gesetz traten sie aber dennoch als Eiferer für Gott und sein Wort auf, indem sie sich stellten, als kämpften sie um des Herrn Sabbat. Diese schändliche Heuchelei, die ebenfalls ein Beweis ihres Abfalls von Gott war, strafte der Herr sehr, indem er sagte: „Ein Werk habe ich getan, und ihr verwundert euch alle.“ Ein einziges Werk Jesu genügte, um ihm den Vorwurf eines Gesetzesübertreters zuzuziehen; vgl. 5, 2. Darüber waren sie befremdet, *δευμάζετε*. Gleich über das eine gute Werk christlicher Barmherzigkeit, das Jesus am Sabbat am Teich Bethesda verrichtet hatte, waren sie so empört, daß sie über ihn den Stab brachen, ihn haßten, schmähten und verfolgten, trotzdem, wie er in den folgenden Versen darlegt, sie selbst am Sabbat ein wichtiges Werk taten, nämlich das Werk der Beschneidung. War es aber nach dem Gesetz erlaubt, dies Werk zu tun, das dazu diente, ein Glied des Menschen zu heiligen und zu reinigen, so war es auch gestattet, am Sabbat den ganzen Menschen gesund zu machen. So steht auch Jesus in bezug auf dies Werk gerechtfertigt da, während die unlautere, abgöttische Gesinnung der Juden, die in ihrem Unglauben sich an Jesus Lehre stießen, um so greller absteht. Diese Verblendung des Volkes aber war das Werk der Irrlehrer Israels, der Pharisäer und Schriftgelehrten, und so haben wir in diesem Text eine Illustration zu der Warnung Jesu, mit der die altkirchliche Perikope beginnt: „Sehet euch vor vor den falschen Propheten, die in Schafskleidern zu euch kommen; inwendig aber sind sie reißende Wölfe.“ Die falschen Propheten in Israel hatten sich an diesem Volk als reißende Wölfe geoffenbart, deren Früchte böse waren. Stöckhardt schließt diesen Abschnitt mit folgenden passenden Worten: „Die Ungläubigen unserer Tage zeigen noch ganz dieselbe verkehrte, unlautere Gesinnung. Sie verwerfen die Lehre Christi, das Evangelium, und berufen sich dagegen auf Gesetz und Moral und legen dabei etwa auf gewisse äußerliche Sitten und Gebärden den größten Wert. Aber sie meinen es nicht aufrichtig mit ihrer Moral. Die wichtigsten Stücke im Gesetz, wie das Gebot von der Nächstenliebe, lassen sie außer acht. Denen, die nicht ihres Sinnes sind, tun sie alles mögliche zuleide, die hassen sie von ganzem Herzen. Nein, wer wirklich bestrebt ist, moralisch zu leben, Gottes Willen zu tun, wird auf keinem andern Weg dazu gelangen, als daß er die Lehre Christi, das Evangelium, in sein Herz aufnimmt.“

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Will man die ganze Perikope in der Predigt behandeln, so könnte man vielleicht die folgenden Themata wählen: Jesus, der wahre Heilserkündiger. 1. Er predigte nicht eigene, sondern des Vaters Lehre. 2. Er suchte nicht eigene, sondern des Vaters Ehre. 3. Er kam nicht, um Menschen zu betrügen, sondern um Sünder selig zu machen. — Die Herrlichkeit des Wortes Jesu. 1. Es ist das Wort des Lebendigen



Gottes. 2. Es ist das Wort ewiger Wahrheit. 3. Es ist das Wort gewisser Seligkeit. — Jesus das leuchtende Vorbild aller wahren Prediger. 1. Er predigte Gottes Wort. 2. Er suchte Gottes Ehre. 3. Er wollte nur der Menschen Heil und Seligkeit. — Der Undank der Welt dem Evangelium gegenüber. 1. Die Welt verwirft das Evangelium als Unwahrheit. 2. Sie haßt und verfolgt alle, die es lauter und rein verkündigen. — Der Haß der Welt gegen Christum. 1. Dieser Haß hat seinen Grund im Unglauben; 2. verbirgt sich aber in Heuchelei und Scheinheiligkeit. — Reißende Wölfe. Das sind alle, 1. die nicht Gottes Wort lauter und rein verkündigen, 2. die nicht Gottes Ehre allezeit und vor allem suchen, 3. die ihre Zuhörer nicht allein zu Jesu weisen. — B. 14: Wann sind unsere kirchlichen Feste Gott angenehm? 1. Wenn wir sie dazu benutzen, die großen Heilstaten unsers Heilandes recht zu predigen; 2. wenn sich auch alle Christen an diesen Festen durch Hören und Lernen des Wortes Gottes beteiligen. — B. 15: Wie steht es mit deiner Kenntnis der Heiligen Schrift? 1. Studierst du sie mit Fleiß? 2. Läßt du dich auch in deinem Studium vom Heiligen Geist leiten? — B. 16: Warum dürfen wir an der lauterer Lehre des Evangeliums nichts ändern? 1. Weil diese Lehre nicht unser, sondern Gottes ist; 2. weil Christus uns durch Wort und Beispiel dazu anleitet, nichts anderes zu lehren als Gottes Wort. — B. 17: Das herrliche Gut der Gewißheit in der Lehre. 1. Es ist ein Gut, das Christus allen Menschen anbietet; 2. das aber nur die erlangen, die den Willen Gottes tun. — B. 18: Ein wahrhaft christlicher Prediger. 1. Er redet nicht von sich selbst. 2. Er sucht nicht eigene Ehre. 3. Er ist in seinem ganzen Lehren und Wandeln lauter und wahrhaftig. — B. 19. 20: Wer hält das Gesetz? 1. Nicht der selbstgerechte Phariseer, der durch das Gesetz, 2. wohl aber der gläubige Christ, der ohne Werke allein aus Gnaden selig werden will. — B. 20: Die Werke Jesu. 1. Sie sind ein Beweis dafür, daß Jesus der Sünderheiland ist. 2. Sie sollen uns dazu bewegen, Jesu Wort um so mehr zu glauben. J. L. M.

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## Sermon for July 4, 1926.

1 TIM. 2, 1—3.

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Our whole nation is celebrating the sesquicentennial of our Government. All over this country there is jubilation and exultation in commemoration of the 150th birthday of our nation, the United States of America. In honor of this event an international exposition is held in that city in which the independence and liberty of our country was declared 150 years ago, in Philadelphia, Pa. In honor of this same event almost every State, every county, and every town of our entire Union is having some kind of public demonstration. Our national songs, accompanied by the strains of resounding music, are

heard upon the air. In many a place of honor the star-spangled banner is seen floating gracefully and gleefully in the breeze, and wherever it flutters, millions are repeating the patriots' salutation and prayer: "Oh, long may it wave o'er the land of the free and the home of the brave!"

But does all this actually concern us Christians? Should we as a Church join in this national jubilation? Are there not sufficient patriotic organizations to look after these matters? And is not the danger of overdoing these patriotic demonstrations greater than that of underdoing them? And is it right to use the house of God for this same purpose?

Indeed, if the churches were simply to add to the bluster and noise that is made upon this occasion, our efforts would be superfluous. God requires something else of us American Christians, something which all the world, with all its noise, shouting, shooting of cannons, singing of anthems, playing of music, and waving of flags, cannot supply. What is it that God requires of us? As He has made and constituted His Christians the teachers of all nations, Matt. 28, 19, 20, so He has also appointed us American Christians to be the ambassadors of heaven to our American fellow-citizens. We American Christians would not do our duty to our country; indeed, we would prove unfaithful to our trust, if to-day we did not deliver the message of our Lord. God has a message for the people of this glorious Republic on this its sesquicentennial, and He has chosen us to be His prophets. This message of our God we find in the words of our text. May God's Holy Spirit guide and bless us as we speak!

#### GOD'S MESSAGE TO THE PEOPLE OF THE UNITED STATES ON THEIR SESQUICENTENNIAL.

He exhorts them

1. *To give thanks for their wonderful blessings;*
2. *To become suppliants at His throne of mercy;*
3. *To pray and intercede for their country and government.*

#### 1.

In our text God says: "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty; for this is good and acceptable in the sight of God, our Savior." God knows full well that we cannot live an honest life, orderly and decently, unless there is a government to protect the law-abiding against the criminal, "that we may lead a quiet and peaceable life." Good government is conducive to a life of quietness and peace. God has expressly told us also, Rom. 13, 1, that government, for the preserva-



tion of such external decency and order, is His own gift. And certainly, if any nation has cause to thank God for its government, then we are that nation; for truth itself forces us to confess that our Government, the government which we and our fathers have enjoyed for 150 years, is and has been a wonderful temporal blessing of God. It is true, 150 years ago only a part of this entire country gained its independence from Great Britain. There were but thirteen original States, and all of their territory lay east of the Mississippi River. It was only years afterwards that large portions of additional territory were gained by purchase, by conquest, and by treaty. But nevertheless, all of our country, all people who are living under its sway, are now enjoying a government that is respected because it is powerful and successful, because it has demonstrated its ability to protect its citizens everywhere.

We need not hesitate to state that our Government, in military and police power, is the *strongest* government of this earth. This is not expressing a "jingo" sentiment. A government, to be worth anything, must be strong in military power. Government is not to be a spiritual power, it is a temporal power; *it is to handle the sword*; it is to be a terror to evil-doers. Rom. 13, 4. But of what benefit is a sword that is weak, brittle, and inefficient? If a sword is to serve its purpose of defense and offense, it must be a weapon that will frighten the aggressor and strike terror into the heart of the foe. Such a sword, power, and terror God has given to our Government. When a citizen of our country needs protection, our Government can protect him. Its power is real; its power is known, feared, and respected.

Our Government, moreover, is a *rich* government. What need is there for me to recount its enormous wealth? The most powerful countries of Europe are our debtors and owe us billions of dollars. It would be a small matter for our country to raise enough money to buy whole countries of other continents. There is no richer country on this earth than ours; there is none which could offer to us and to our children better opportunities for continued prosperity. This is not said that we may boast of it; it is said to stir us up to gratitude.

This leads us also to mention that very blessing which we specifically commemorate to-day — our country's *independence*. This country of ours has now been a sovereign, independent country for 150 years. We elect our own representatives to formulate the laws by which we are to be governed. The citizens elect their own rulers and have a voice in the management of their own national affairs. It is just this independence the sesquicentennial of which we are celebrating to-day; for at one time this country was a mere tool in the hands of European rulers. A part of America belonged to Spain

and was exploited by the Spaniards. A part belonged to France and was managed so as to enrich French Catholicism. A part belonged to England and was suffering from unjust taxation. But 150 years ago those who belonged to England declared themselves free and independent and under God were freed from that oppression and tyranny. Through the labors of patriotic men this entire nation received the priceless treasures of its own Constitution, its own flag, and its own democratic government. For this national independence we are to glorify and thank God, the Giver of every good gift. We are to thank God for the unselfish leader given us, George Washington, and for those brave men who fought under him, through whose valiant fighting, self-denying sacrifices, and ardent patriotism this precious gift of independence was bestowed upon us.

We ought to thank God all the more for our national independence because with it God bestows upon us also the priceless *religious liberty* which we are enjoying here in this country. This Government of ours, whose independence we are celebrating by the sesquicentennial, grants to the true visible Church of God on earth and to all Christians the liberty to believe, to confess, and to proclaim the Word of God in the undiminished splendor of its truth and purity. From the beginning our Government has protected us against the assaults of superstitious and religious tyranny. It has granted us the liberty to erect our churches, our schools, our colleges, our seminaries, our hospitals, our orphan homes, and whatever other institutions are considered necessary for the propagation of the truth. Protected and guarded, therefore, by this powerful and rich country, our beloved Lutheran Church has grown and prospered here in this land of almost unlimited resources. What a beautiful vineyard has God's Church become here in this glorious American Republic! If I speak but of the body to which we belong, what marvels of growth and extension may I point out! A few data will suffice to indicate the measure of God's blessings.

In 1839 a few immigrants built a little log house, which you may still see in a lonely place in the backwoods of Missouri. It was to be their college and seminary. Many laughed at them, but now, not quite a month ago, our Synod dedicated a seminary surrounded by seventy acres of ground close to a great metropolis of this country of ours, perhaps the largest theological seminary of this entire continent. Aye, in many of our large cities our Lutheran churches are the most imposing church-buildings of the entire neighborhood. The largest and best-equipped Protestant parochial schools are those in which the Word of God is taught in its truth and purity. Time does not permit me to speak of our colleges and other institutions. Nor does our chief blessing consist in this material wealth, the grandeur of its buildings, and the extent of its territory, but in this, that here in this glorious



country Christians may freely proclaim the whole counsel of God, may give their children a Christian education, and may enjoy all the spiritual riches which God has given to His people. Is this not cause for thanksgiving?

But if our thanksgiving is to please God, we must recognize that all that we Americans have and possess is the gift of God, the gift of His unmerited goodness, kindness, and mercy. It is a sin, therefore, a grievous sin, to speak of the blessings, privileges, and advantages which we Americans enjoy, as if these things were the products of our own work, wisdom, and energy, — as if all this were the reward of our own virtues. God says to our nation to-day, "What hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?" 1 Cor. 4, 7. Let all Americans remember that by nature they are not one whit better than the other nations of this earth, but that God has nevertheless enriched them above all others. It is true of us what God said to Israel of old: "Understand, therefore, that the Lord, thy God, giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people." Therefore this is God's message to our entire nation: Repent of your ingratitude, cease to take credit to yourself for the gifts which God has given you, and give thanks to God, who, without any merit or worthiness of yours, overwhelmed you with His riches.

## 2.

It is this which leads us to speak of the second exhortation of our text, the exhortation to become suppliants at the throne of God's mercy. For without such supplications our sin remains upon us and separates us from God and from all eternal blessings. But have we Americans any great sins to confess? Have we? There is scarcely a page in our history which is not defiled and defaced with iniquity.

Indeed, this chapter is so dark and distressing that some may say, Why mention it to-day at all? This is a day of celebration, this is a festive day, — why mention sins and the curse of God? Remember what I said in the beginning, we Christians have not gathered simply to increase the noise, to wave flags, to sing anthems, to proclaim the glory of our country. If that were all, our entire celebration here in church would be superfluous. God wants us Christians to deliver His message to our country, and His message for this day speaks not only of thanksgiving, but also of supplications. God wants us to come before Him as suppliants. Dare we, then, in our supplication omit the petition for forgiveness? Certainly not! We American sinners are to come before God to-day with the petition for the forgiveness of sin. We are here to tell ourselves and all our people that "he that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy." Prov. 28, 13. Woe to all those

Americans who are ready enough to proclaim the glory of our national power, the extent of our dominions, the magnificence of our conquests, the exceeding greatness of our riches, and the preciousness of our liberty, but refuse to confess their sins, imagining perhaps that Americans are above such a thing as a confession of sin and transgression! To such we must say that God wants no thanksgiving and rejoicing if supplication for pardon and mercy does not accompany it. From the lips of every American, from the President down to the most humble citizen, God wants to hear to-day the prayer: "God be merciful to me, a sinner." *No American, however high his station or however humble his lot, is celebrating this sesquicentennial of our glorious country aright who does not to-day humbly and contritely confess his sins to his God.*

In making this confession, we should remember, first of all, our own personal sins, sins of which we know; for who of us can be so blind as not to be conscious of having done that which he should not have done and of having neglected much which he ought to have done? 1 John 1, 8. But besides our own personal, private sins, we to-day, celebrating with our fellow-citizens, ought to remember also the sins of our entire nation. For herein we are one and all more or less coguilty. There is a common guilt resting upon our whole nation.

Permit me to point out this our national iniquity, which calls for shame, contrition, and repentance.

There are, first of all, the sins of violence, of murder, of bloodshed, of burglary, and highway robbery, of which we hear every day. Oh, the shame of it all! We have in our midst citizens, and many of them, so vile and criminal that we must employ armed men with clubs and guns to protect us and our property,—not against wild beasts, but against our own fellow-citizens. No bank is safe in this country unless it is protected by armed guards. Gangs of criminals infest our cities. When money is transported from place to place, men heavily armed must protect the carriers. And worse than that, our very Constitution, though lauded by some and pronounced holy and sacred, is nevertheless openly ridiculed by others, at times even by government officials, and is flagrantly transgressed and trodden underfoot.

I am not now discussing the question whether all our laws are good and desirable. But when this entire nation has accepted a law, that law ought to be obeyed. Instead, there are men who perjure themselves and transgress the highest law of the land for the sake of a few dollars. And there are others in high political positions who parole or pardon these transgressors and refuse to bring the criminal to justice. It has come to this, that we are now the most criminal among all civilized nations. Such conditions could not exist if there were not so much indifference and carelessness on the part of many



who are otherwise not aggressively wicked. Will God not punish such sin and transgression?— Shall we follow Pharaoh and say: Who is the Lord that we should obey His voice? Has God not shown that it is a small matter for Him to bring sorrow and distress upon those who transgress His commandments? Has not civil war raged here and brother slain brother, and has not one part of this country sent out its valiant men to devastate, to lay low, and bring ruin upon, other parts of this country? Have not passion, the lust of gain, murder, and rapine filled the hearts of some to bring destruction upon others of our citizens? And in spite of our policy of avoiding European entanglements, have we not been drawn into the late European war, and were not our precious young men sent overseas to die on European fields of battle? Such judgments of God ought to give us pause.

I will not speak of the robberies in business, of deceit and rapaciousness of monopoly, and of the large sums that have been taken from the people through selfish, deceitful, and dishonest officials, but we dare not forget the fact that more than half of the people living in this country never worship God and care nothing for His Word, that, moreover, there are many churches which pervert God's Word. We have the unadulterated Bible in its truth and purity, we have it translated into our own language. But although the Book is open and our Government permits every one to read and to study it, how few pay attention to it, how few honor and love it! How is our Thanksgiving Day celebrated? Does the nation crowd the churches? Far from it! Single churches cannot even fill their pews with the ordinary number of worshipers. A number of churches must unite to hold union services, and even these services are sparsely attended. Instead of thanking God, most of our citizens devote the time for thanksgiving to feasting and to pleasures, without giving even an hour to divine worship. There is, moreover, little true fear of God in the land. God's name is taken in vain by false teachers and by profane blasphemers. The time which ought to be set aside for rest and for the consideration of God's Word, the times which we may call the Sabbaths of the Lord, they are desecrated. Increasing family scandals and divorces blot our record. The rule of parents is much disregarded; many parents are not doing their duty towards their children, and many children refuse due respect and obedience to their parents. Our theaters and dance-halls reek with filth. Even decent people of the world say that the shame and indecency of the stage, of impure literature, and of dance-halls smells to high heaven. Lies and slander and covetousness fill the hearts of men. "Ah, sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters! They have forsaken the Lord; they have provoked the Holy One of Israel unto anger; they are gone away backward. Why should ye be stricken any more? Ye will revolt more and more. The whole head is sick and the whole heart faint. From the sole of the

foot even unto the head there is no soundness in it, but wounds and bruises and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment." Is. 1, 4—6.

And worst of all, there is little knowledge of these things, there is little repentance. There are few that preach and tell of these things. And if this message is proclaimed, some will insist that such preaching is pessimistic gloom. But God, who commands us to proclaim this message, knows what our people need. It is for us Christians therefore to testify to our fellow-Americans that, if we continue to pursue the course which we are now traveling, we shall certainly come to ruin. When people begin to lose confidence in their representatives, when they laughingly transgress their highest law, when, in order to take the law into their own hands, they begin to form secret societies and gangs, which do not hesitate to take life, then the end is not far off. There is just one, only one, remedy for this condition, and that is repentance for our sins. God says to us: "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil. Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." Is. 1, 16—19. For every American there is but one and only one Savior, the Lord Jesus, the Lamb of God, which taketh away the sin of the world. All true Christians, all true preachers of God's holy Word, unite to proclaim this one and the same truth in which all faithful ambassadors of God agree: "To Him give *all the prophets* witness that through His name, whosoever believeth in Him, shall receive remission of sins." Acts 10, 43. And: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts 4, 12. To-day Jesus says to every American: "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." And to every repentant sinner we now proclaim that "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

### 3.

Finally, our text encourages us also to offer *prayers* and *intercessions* for those who are in authority. In plain words, this means that we should pray for our country, chiefly also for our Government, for our President and for those who hold office with him.

Our country certainly needs our prayers; for in spite of its vast territory, power, riches, and independence it is beset by many foes. The worst of the situation is this, that the great majority do not recognize these foes. They seem to have the impression that our



country is so great that it can take care of itself and all its foes. But just this idolatry will bring ruin upon us. Is. 42, 8. If unbelievers are ignorant of Satan's devices, 2 Cor. 2, 11, we Christians ought not to forget that Satan is an enemy of every well-organized government. Satan hates man; he hates also all our temporal blessings, accomplishments, happiness, order, decency, and prosperity. Satan hates our glorious Republic; he would love to see it perish in bloody war and confusion and anarchy. The blessings which we possess are God's blessings; they one and all come from God, from whom all blessings flow, and Satan is trying with all the means at his command to change every one of them into just so much misery and misfortune.

For one thing, Satan has drawn up his forces for a mighty attack upon our precious young people. God has given us liberty. Satan is trying to persuade the inexperienced youth of our land that they must have license and do as they please, that they are to pay no attention to the laws of God or of man, but run a wild course. Since they have an abundance of energy given them by God, Satan is persuading them that this energy requires no regulation, requires no discipline, but may work its way out as their sinful lusts dictate. In this way it has come to pass that many of our young people have turned a deaf ear to the calls of religion. Many, very many, are living without God, without Christ, and without hope in this world. Oh, let us pray for our poor young people; let us pray for America!

And who is so ignorant of actual conditions that he does not know that the great blessing of religious liberty which we enjoy in this country is endangered? Is it not evident that fanatics are increasing here in this country? Do we not see that politicians are conniving at their secret machinations? If, in the face of all this, we keep in mind that "with might of ours can naught be done," we should certainly forthwith take our refuge to Him, the all-powerful One, who alone can overthrow our antagonists. Therefore supplications, prayers, and intercessions should be made for our Government and for all those who are in authority, that the blessings which we here possess may be retained.

This duty becomes all the more pressing when we consider that none but a true Christian may offer God-pleasing prayers for his country. This is one patriotic service which none other than true Christians may render their country. Unbelievers may pay taxes, fight, speak, and work for their country, but they cannot pray for it. They have the power to curse it, but they have not the power to pray for it. Therefore we Christians especially should give ourselves to earnest prayer for our country. The founders of our Synod knew this very well; they therefore inserted petitions expressly mentioning our Government into the General Prayer which we pray every Sunday in our churches. But it is to be feared that this prayer is not spoken

with the earnestness, attention, sincerity, and fervency which godliness and true patriotism demand. Let us also in this respect amend our ways, and when the pastor utters this prayer, let us join him with all our soul in pleading with God to protect, to bless, and to guide our dear native land. We are enjoying the blessings of a "quiet and peaceable life" here in this country, of prosperity in abundance, and liberty from day to day. There is danger that we accept all this as a matter of course, which could not be otherwise. But be not deceived; God may withdraw all these blessings from us very suddenly. How terrible and sad would our lot be if civil war were to break out between contending parties,—worse still, if a religious war would devastate this fair land of ours! That is not an impossibility! In a small town of Illinois so much bitterness grew up between opposing religious factions that a number of citizens were shot and the governor of the State had to call out the militia to patrol the town and preserve order.

It has been said by one that patriotism is the last refuge of the scoundrel. This very saying shows how little confidence men have in what is generally called patriotism. These celebrations, these parades, this waving of flags, this martial music, and the bellowing of the multitude, how empty much of it is! But God has chosen us Christians that we should make up the hedge and stand in the gap before God for the land. He wants us to pray; He wants us to appeal to Him in order that it may appear that God is the only Helper, that He is the Source of all blessings. Let us, then, my dear Christians, do that to which our text encourages us—offer up supplications, prayers, and intercessions for our Government. Let it not be an empty show when we lift up our voices, but let us show by our whole demeanor that we mean what we say, "God bless our native land!"

And then let us follow up our prayers to God by such a life and by such deeds whereby our country may be blessed. Let us not through our sins bring upon ourselves and our fellow-citizens the wrath of God, but let us rather through our repentance, through faith in the great Redeemer of mankind, and through the earnest prayers of God's children invite God to remain with us, to continue as our Father, and to bless us. If the testimony of our words is followed by the testimony of our lives, then our sesquicentennial will not be celebrated in vain, but will tend to the glorification of the name of God and help to preserve to us and our children those rich endowments which God has showered upon us without our merit, solely because of His grace and mercy.

To Thee, our God, we fly  
For mercy and for grace;  
Oh, hear our lonely cry  
And hide not Thou Thy face!  
O Lord, stretch forth Thy mighty hand  
And guard and bless our fatherland!



The powers ordained by Thee  
 With heavenly wisdom bless;  
 May they Thy servants be  
 And rule in righteousness!  
 O Lord, stretch forth Thy mighty hand  
 And guard and bless our fatherland!

S.

(The following material, which might prove useful in preparing a sermon for the celebration of the Sesquicentennial, is appended upon request: Walther, *Brosamen*, 362; *Episteln*, 234; *Gnadenjahr*, 564; R. Pieper, *Episteln*, 532; Kuegele, 2, 297; HOMILETIC MAGAZINE, 11, 152; *Lutheraner*, 63, 34; 37, 154; 5, 89; and various outlines and sermons on the Gospel-lesson for the Twenty-third Sunday after Trinity, catalogued in the *Register zum Homiletischen Magazin*.)

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### Leichenrede über Spr. 14, 32.

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Der Mann, den wir heute zu seiner Ruhestätte bringen, ist der Vater einer großen Familie, der Vater von zehn noch lebenden, erwachsenen Kindern. Er ist ein altes Glied unserer Gemeinde. Er gehörte zu denen, die vor einundvierzig Jahren unsere Gemeinde gegründet haben, war auch viele Jahre Glied des Vorstandes. Viele haben ihn in dieser Zeit gesehen und kennengelernt. Nur selten fehlte er in unsern Gottesdiensten; als er nicht mehr zum Hause Gottes gehen konnte, ließ er sich in dasselbe tragen, um das Wort Gottes hören zu können. Es hat dem Herrn gefallen, ihm am Abend seines Lebens eine schwere Last aufzulegen. Vor sieben Jahren mußte ihm das eine Bein und vor drei Jahren das andere abgenommen werden. Da hat er große Schmerzen ausstehen müssen, da war er dem Tode nahe. An ihm hat uns Gott recht deutlich gezeigt, wieviel Ursache wir haben, Gott täglich zu danken und zu loben, wenn er uns alle Glieder bisher erhalten hat. Als er selbst so hilflos geworden war, da starb ihm seine Gehilfin, die so viele Jahre um ihn gewesen war und die er gerade jetzt so nötig hatte.

Aber war die Last auch schwer, drückte das Kreuz zuzeiten tief ein, er klagte nicht, er murrte nicht, er war mit seinem Los nicht unzufrieden; er war fröhlich in Hoffnung, geduldig in Trübsal. Gottes Wort war seines Herzens Freude und Trost.

So stand es bei ihm im Leben; und wie war es, als es mit ihm zum Sterben ging? „Der Gerechte“, sagt Salomo in unserm Texte, „ist auch im Tode getrost.“

#### 1.

„Der Gerechte“, sagt Salomo. Nicht von jedem Menschen, sondern nur von dem „Gerechten“ sagt er, daß er auch im Tode getrost sei. Da müssen wir uns vor allen Dingen darüber klar werden, wer nach Gottes Wort ein Gerechter ist. Ich sage: Nach Gottes Wort.

In einer so wichtigen Sache kann es doch nicht danach gehen, wen Menschen für einen Gerechten halten, sondern wir wollen wissen, wer nach Gottes Urteil ein Gerechter ist.

Gibt es denn überhaupt Gerechte unter den Menschen? Wenn ein natürlicher Mensch, dessen Verstand verfinstert ist, den der Heilige Geist noch nicht erleuchtet hat, in der Bibel liest, so kann er, seiner Vernunft folgend, gar nicht anders urteilen, als daß die Bibel ein Buch voller Widersprüche sei. Denn da steht in der Bibel an der einen Stelle geschrieben: „Vor Gott ist kein Lebendiger gerecht“; „Da ist nicht, der gerecht sei, auch nicht einer“; und an einer andern Stelle steht geschrieben: „Dem Gerechten muß das Licht immer wieder aufgehen“; „Predigt von den Gerechten, daß sie es gut haben“; „Gott läßt regnen über Gerechte und Ungerechte“; „Die Gerechten werden in das ewige Leben gehen“. Sind das nicht Widersprüche?

So scheint es. Folgen wir aber dem rechten Lehrmeister, dem Heiligen Geist, diesem Geist der Wahrheit, der in alle Wahrheit leitet, so lassen sich solche scheinbare Widersprüche, auch dieser, leicht lösen. Nach Gottes Wort gibt es eine Gerechtigkeit nach dem Gesetz und eine Gerechtigkeit nach dem Evangelium. Die Gerechtigkeit nach dem Gesetz ist die Gerechtigkeit der Werke und besteht in einer ganz vollkommenen Erfüllung des göttlichen Gesetzes.

Fragen wir: Wer ist nach dem Gesetz ein Gerechter? so muß es heißen: „Kein Lebendiger“; „keiner, auch nicht einer“. Da muß es heißen: „Es ist hie kein Unterschied, sie sind allzumal Sünder“, allzumal Ungerechte, Gottlose. Nach dem Gesetz ist nicht nur der ein Ungerechter, der etwas Böses begangen, etwas getan hat, was Gott verboten hat, sondern auch der, der etwas Gutes, was Gott geboten hat, unterlassen hat. Ein Ungerechter ist nicht nur der, der alle Gebote übertreten, sondern auch der, der nur an einem gesündigt hat. Ein Ungerechter ist nicht nur der, der Gott nicht liebt, sondern auch der, der Gott nicht über alle Dinge liebt; nicht nur der, der bei Gottes Namen flucht, sondern auch der, der Gottes Namen nicht anruft, nicht betet, nicht lobt, ihm nicht dankt; nicht nur der, der die Predigt und Gottes Wort verachtet, sondern auch der, der Gottes Wort nicht heilig hält, nicht gerne hört und lernt. Nach dem Gesetz ist nicht nur der ein Ungerechter, der seinen Nächsten haßt, sondern auch der, der ihn nicht liebt, ihn weniger liebt als sich selbst. Kurz, durch des Gesetzes Werke wird kein Mensch gerecht. Da ist keiner, der das Gesetz vollkommen erfüllt hat, vollkommen erfüllen kann.

Geht es nach dem, was das Gesetz Gottes sagt, dann begraben wir heute keinen Gerechten, sondern einen Ungerechten, einen Sünder, einen Gottlosen. Das mußte der Entschlafene gar wohl; das hat er selbst erkannt und bekannt, daß er nach dem Gesetz nicht gerecht sei vor Gott. Und zu dieser Erkenntnis muß ein jeder kommen, der noch ein Gerechter werden will.



Und, Gott Lob! es gibt einen, „der die Gottlosen gerecht macht“. Es ist dies unser lieber Herr Jesus Christus, von dem Gott schon durch den Propheten Jesaias hat sagen lassen: „Durch sein Erkenntnis wird er, mein Knecht, der Gerechte, viele gerecht machen, denn er trägt ihre Sünde.“ Er selbst hat keine Sünde je getan, er hat alle Gebote Gottes für uns vollkommen erfüllt. Ihn hat Gott für uns zur Sünde gemacht, auf daß wir würden in ihm die Gerechtigkeit, die vor Gott gilt.

Und wer ist nun, obwohl er nach dem Gesetz ein Sünder ist, nach dem Evangelium ein Gerechter? Aus den vielen Schriftstellen, die hierauf Antwort geben, nenne ich nur zwei. Paulus schreibt: „Dem aber, der nicht mit Werken umgeht, glaubet aber an den, der die Gottlosen gerecht macht, dem wird sein Glaube gerechnet zur Gerechtigkeit“ und: „Christus ist des Gesetzes Ende; wer an den glaubet, der ist gerecht.“

Urteilen wir nach dem, was das Evangelium lehrt von der Gerechtigkeit durch den Glauben an Jesum Christum, so können wir zur Ehre Gottes sagen: Ein solcher Gerechter ist der gewesen, der hier im Sarge liegt. Als ein armer Sünder hat er sich an den gehalten, der gekommen ist in die Welt, die Sünder selig zu machen. Bis zuletzt hieß es bei ihm:

Ach, was sind wir ohne Jesum?  
Dürftig, jämmerlich und arm.  
Ach, was sind wir? Voller Elend.  
Ach, Herr Jesu, dich erbarm'!

## 2.

„Der Gottlose besteht nicht in seinem Unglück“, sagt Salomo; „aber der Gerechte ist auch in seinem Tode getrost.“

Ja, „im Tode“ tritt der große Unterschied zwischen einem „Gottlosen“ und einem „Gerechten“ recht zutage. In seinem Leben, wenn es ihm wohl geht, wenn er noch nichts spüren kann von der Nähe des Todes, da ist wohl noch mancher Gottlose getrost; da spricht er wohl auch: Ich fürchte mich nicht vor dem Tode; ich kann jederzeit getrost sterben. Aber wenn es zum Sterben geht, im Tode, in seinem größten „Unglück“, kann der Gottlose „nicht bestehen“; da zerrinnt ihm sein Trost wie Wachs unter den Strahlen der Sonne; da entfällt ihm der Mut. „Aber der Gerechte ist auch in seinem Tode getrost.“

So war es bei Stephanus, der ja eines gewaltsamen, schrecklichen Todes sterben mußte, der gesteinigt wurde. Er war auch in seinem Tode getrost. Er sah auf gen Himmel und sah die Herrlichkeit Gottes und Jesum zur Rechten Gottes stehen und rief aus: „Siehe, ich sehe den Himmel offen und des Menschen Sohn zur Rechten Gottes stehen!“ Und als sie anfangen, Steine auf ihn zu werfen, sprach er: „Herr Jesu, nimm meinen Geist auf!“ Und so wird uns von vielen andern Märtyrern berichtet, daß sie getrost und mit Freuden in den qual- und martervollsten Tod gegangen sind.

Nun ist es wahr, nicht alle Gerechte sind in ihrem Tode so getrost.

Gott schenkt solch Getrostsein nicht einem jeden seiner Gerechten. Manche kommen in schwere Kämpfe, wie wir an dem frommen König Hiskias sehen. Er war nicht, wie sein Vater, ein Gottloser, sondern ein Gerechter. Aber als der Prophet Jesaias zu ihm kam und sprach: „So spricht der Herr: ‚Beschiede dein Haus, denn du wirst sterben und nicht leben bleiben‘, da wandte er sein Angesicht zur Wand und weinete sehr.“ Er sprach hernach selbst: „Wöcht' ich bis morgen leben! Aber er zerbrach mir alle meine Gebeine wie ein Löwe. Ich winselte wie ein Kranich und Schwalbe und girrete wie eine Taube. Meine Augen wollten mir brechen: Herr, ich leide Noth, lindre mir's! Ich werde mich scheuen alle meine Lebtag vor solcher Betrübnis meiner Seele.“ „Siehe“, ruft er aus, „um Trost war mir sehr bange.“ Er kann aber dann auch wieder zu Gott sagen: „Du aber hast dich meiner Seele herzlich angenommen, daß sie nicht verdürbe; denn du wirfst alle meine Sünden hinter dich zurück.“

Daß es diesem Gerechten so erging, das ist ein großer Trost für andere Christen, besonders für Schwachgläubige. Sie denken oft schon in ihrem Leben mit Bangigkeit und Schrecken an ihren Tod und fürchten, nicht getrost und mit Freuden sterben zu können. Aber sie sollen nicht verzagen. Auch der schwache Glaube ist Gottes Werk. Auch der Schwach- und Kleingläubige ist ein Gerechter. Solche sollen sich, wie in ihrem Leben, so auch im Tode an Gottes Wort und Verheißung halten und mit David zum Herrn sprechen: „Deine Gnade müsse mein Trost sein, wie du deinem Knechte zugesagt hast.“ Gottes Wort gibt Trost in aller, auch in der letzten und höchsten Noth. Gottes Wort macht getrost, daß man auch im Tode mit David zum guten Hirten sagen kann: „Und ob ich schon wanderte im finstern Thal, fürchte ich kein Unglück; denn du bist bei mir, dein Stecken und Stab“ — die Verheißungen deines Evangeliums — „tröstet mich.“ Es bestätigt sich immer wieder, was Salomo sagt: „Der Gerechte ist auch in seinem Tode getrost.“

Bei unserm entschlafenen Mitbruder hat es an Anfechtungen nicht gefehlt. Das aber, was ihn immer wieder getrost machte, nicht nur in seinem Leiden, sondern auch in seinem Tode, war das Wort, die Zusage seines Gottes von der Gerechtigkeit und Seligkeit durch den Glauben an den, der gekommen ist in die Welt, die Sünder selig zu machen, dessen Blut rein macht von aller Sünde. Ja, da kann es heißen:

Aus Gnaden! Hierauf will ich sterben;  
 Ich fühle nichts, doch mir ist wohl;  
 Ich kenn' mein sündliches Verderben,  
 Doch auch den, der mich heilen soll.  
 Der Geist ist froh, die Seele lacht,  
 Weil mich die Gnade selig macht.

Gott gebe, daß wir alle schon in unserm Leben zu den Gerechten gehören und einst auch in unserm Tode als Gerechte erfunden werden, als solche, die durch den Glauben gerecht geworden sind! „Die Gerechten werden in das ewige Leben gehen.“ Amen. G. H. A. Löber.



**Funeral Address on Ps. 23.**

Preached at her own request at the burial of Miss Ada Pieper, of St. Louis, Mo., and submitted for publication upon request.

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The God of all comfort be with us! Amen.

FELLOW-MOURNERS:—

The dying wish of our departed sister and friend that at our present gathering around her bier we meditate upon the Shepherd Psalm affords us a glimpse at her rich inner life of faith and at the same time reveals a charming trait of her character, a delicate touch of tenderness with which it was her habit to approach the profound verities of the Christian religion. I do not wonder at all at her choice of this funeral text; for the Twenty-third Psalm is practically her spiritual biography.

There is splendid imagery in this Old Testament idyl. It depicts the perennial delights, the exquisite refreshments, and, above all, the deep peace and calm resignation of a soul whose entire trust is in Jesus. As her believing heart understood it, this picturesque language here is not voicing mere poetic fancies in overstatements of an enthusiast, but expresses strong, tested, and blessed realities. So, as here outlined, she loved to view her own life, and so, by her suggestion, she asks us now, at the moment of parting, to view ours likewise.

Take the basic thought on which this hymn, which God's children since time immemorial have cherished, is built up: the strange reciprocal relation between the Shepherd and His sheep, the constant, unequal exchange that is going on between them: on the one hand, nothing but want and need and destitution of every kind; on the other, an inexhaustible abundance of supplies and unstinting generosity; on the one hand, yearning and craving and longing for attention and care; on the other, dispensing and ministering in bountiful profusion; on the one hand, fear, dismay, horror; on the other, the soothing voice, the reassuring presence, the uplifting arm of the mighty Helper and Sustainer. If I were to state all this in plain terms, what else does this mean than this: The great God and our Savior Jesus Christ and I, poor worm, are friends by reason of His love for me, and we are swapping fortunes: He takes my sin and guilt and gives me His righteousness and innocence; for my fear and unrest He fills my heart with a peace which nothing in this world, which only He can give; for my misery He lets me have His joy and honor. He, the Lord, the Great Sovereign of the universe, descends to my level; He is mine, and I in all my wretchedness — I, "just as I am" — am His.

Glance over the pretty scenes that are mirrored in this inspired chant from the Judean hills: the verdant meadows with their brows-

ing flock, the noonday heat and the refreshing shade by the side of some cool brook, the darkling, dreadful canyon and the comforting sight of the Shepherd's crook in the hour of terror, the storehouses of plenty which the Shepherd opens, and the special tokens of distinguishing affection which He bestows on His beloved ward. To tell all this in every-day language, shall we not translate it into the words of Paul: "The life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me"?

The Christian life is a life of wonderful intimacies with Jesus. So close is the mystic union of the believing soul with its heavenly Liege that Paul says: "We are members of His body, of His flesh, and of His bones," and He "nourisheth and cherisheth us as His own flesh." We must take these transitory, blundering lives of ours, so filled with the oddest happenings and changes, and put them in the proper perspective of faith in the saving grace of God to behold their remarkable symmetry and harmony as the Divine Fashioner shapes them. Every experience through which we pass in our period of probation here below, from the womb to the tomb, is but an occasion on which the individualizing care of our Shepherd is manifested for our correct upbringing, until we shall reach our full stature in Christ. The manifestations of His mercy in training us vary greatly in form: sometimes they present the lovely aspect of a pastoral scene in a quiet valley or the splendor and glory of a festival hall; sometimes they appear overspread with gloom and echo with the fierce shouts of enemies. But through all these outward changes we are continually in the presence of our unerring Guide and compassionate Consoler. Jesus Christ, the same yesterday, to-day, and forever; in cloud or sunshine, in weeping or rejoicing, when life is at its flood-tide, throbbing with happiness and energy, or when it is ebbing out under the sunset and evening star in the hush of the last great sleep. "Whether we live or die, we are the Lord's."

That, I take it, is the farewell message of the departed to her father and mother, sisters and brothers, to her friends, to all of us. It comports well with her life and is the fruit of her being reared in the green pastures of a Christian home, a Christian school, this dear old Holy Cross Church, and, particularly, the high school of affliction, in which the hand of Jesus put the finishing-touches to this workmanship of His sanctifying grace. The ever open Bible in her room was like the window to the east, through which her spirit was eagerly looking for the Deliverer, who would set her free from every bondage that still remained. Hers was the unwritten Beatitude: "Blessed are those that are homesick, for they shall be brought to the Homeland." The pestle of tribulation came down on her in the mortar of painful affliction, crushing out what was perishable, to bring forth the fragrance of a contrite and believingly praying heart and to raise the immortal hope of Christian faith to that pitch where the believer con-



fesses: "I have a desire to depart and to be with Christ. . . . For me to live is Christ and to die is gain."

The last enemy has been overcome — praise be to the Lord! Transposed to hallelujah meter, this psalm is now raised to the higher strains of the life that is free from sorrow and crying and the anguish of death. Grace has finished her work, and with a richer meaning the saint made perfect says: "The Lord is my Shepherd; I have no wants; I am satisfied. In this house of my God, not made with hands, eternal in the heavens, in the mansions purchased for me at the price of my Redeemer's life and death, I shall dwell forever, and nothing that unhallows or contaminates shall touch me. After the storm in the open sea the peaceful port on the heavenly shore; after the battle's din and grime the victor's repose at the Captain's feet; after the worry and toil at bungling tasks the happy rest of the people of God. For the Lord is my Shepherd! Hallelujah!

Let us take the lesson to heart, brethren, and each of us apply it to his individual need. Our religion, through and through, is a creed of paradoxes. We are not what we seem, and we seem not what we are. We are God's darlings, loved with an affection so deep that no plummet will sound it and reaching back into eternity, while in our own estimation and that of all men we seem reprobates. We are righteous when our life's record spells nothing but unrighteousness. We are saints wearing the garb of convicts, just like our thorn-crowned Lord being hanged between thieves. Take up one Christian doctrine after the other: every one of these is denounced as unreasonable and our whole Christian state as a vast mistake; yet in the light of the teaching of Scripture our folly becomes wisdom; our weakness, strength; our poverty, incalculable wealth; our reproaches, badges of honor, from the moment that our hearts are divorced from ourselves, whether we take an optimistic or pessimistic view of ourselves; from the moment we become attached to Him who inverts all problems of our life by putting Himself where we were and us where He is. As faith, which first took our pardon from the hand of the Forgiver, merges our lives in Jesus and our stricken consciences again breathe freely in the sight of God, every adverse thing of this life loses its power to hurt: sadness is turned into gladness, tribulations become opportunities for glorying, mourning changes to rejoicing, and death is the portal opening into the more abundant, the real life.

A favorite sentiment from which Miss Pieper drew great comfort in her last illness was that expressed in Paul Gerhardt's Easter-hymn: —

My heart from care is free,  
Misfortune now is play,  
No trouble troubles me,  
And night is bright as day.

Even when in our moments of keen bereavement we pay the tribute to nature, the eye brimming with tears greets the Comforter on high with glances of grateful acknowledgment, and into our dirges there enters a victorious strain: "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ." His Shepherd's rod is extended over each of us even now, and the bruised reed of our faltering faith can feel His uplifting care and sympathetic touch in every trial and sorrow. He doeth all things well that He may bring us to the goal of our faith.

Christ bring us all to the Homeland of His eternal love! Amen.

St. Louis, Mo.

W. H. T. DAU.

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## "Stopping the Leak."

Essay read before the Pastoral Conference of St. Louis and Vicinity.

By REV. R. JESSE, St. Louis, Mo.

(Continued.)

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In city congregations the lack of watchfulness is explained — not excused — by the fact that our people do not know one another. Acquaintanceship is limited. There are explanations for this state of affairs, but we cannot readily excuse it, and we must not exaggerate it. Not all move friendless among strangers in our city congregations. And lack of acquaintance is no excuse because there is no excuse for this lack of acquaintance. Our people, if they were mindful of their duty and deeply desirous of performing it, could get acquainted with the people who sit next to them in the sanctuary and kneel by their side at the Lord's Table. The cause of neglected admonition lies deeper. Neglect of church attendance, failure to commune with due frequency, and many other sins are so common that many hesitate to admonish such brethren for fear of being reminded that they might well sweep before their own doors. Even parents will hesitate to admonish their own children. And we believe we do them no injustice if we assert of many more that they have a well-developed spirit that asks, "Am I my brother's keeper?" Uncared for, unadmonished, very often led on by the example of the very people who ought to admonish, souls are permitted to continue in ways that are dangerous, in careless levity, sometimes in manifestly sinful practises, until, too late, the thunders of Judgment awaken them, and other souls have meanwhile been corrupted by their example. It is true:

Should every man defend his house,  
Then all would be defended;  
If every man would mend a man,  
Then all mankind were mended.



Another thought, not far-fetched in this connection, is this: With the exception of the Catholic Church no other denomination endeavors to indoctrinate its young as does the Lutheran Church. When we confirm our classes, they represent a very heavy investment of money and toil. But, having invested money and labor to bring them to the confirmation altar, is it not strange that through decades we have made no adequate provision for the protection of our investment, no systematic endeavor to hold the young with the Church? It is a fact that our Church, which does more for its youth before confirmation than any other Protestant denomination, officially does less than other denominations in the dangerous age that follows confirmation. Believing, as the essayist does, that our losses are heaviest among the younger members of our Church, he is also of the opinion that we largely do but reap what we have sown in neglect and that considerable losses can be tracked back to the neglect of official and adequate provision for the retention of our young people in the fold.

While I was writing these very lines, a young man stepped into my home. He told his little story. When a lad of school age, he was sent to a large city parochial school. Very deficient in the German language, he had to acquire privately what he failed to assimilate in the school and confirmation instructions. But all the commendable efforts made in school and by the pastor were made through the medium of the German language. The lad was confirmed, and then he dropped out of the church because he could not understand the language spoken. He says to-day that the first religious book he understood (?) was the book of Christian Science, because it was written in the language he knew. He inquired of me whether the Lutheran Church believes in hell, whether the immortality of the soul is a fact, etc. And these questions came not so many years after his confirmation! This introduces another source of considerable losses — the language question.

In some parts of Synod this question belongs to the annals of the past; in some parts it is happily breathing its last; but, if we may take a statement in the *American Lutheran* at its face value, — and we believe that it is very conservative, — our Missouri Synod is still 51 per cent. German and only 49 per cent. English.

Our people breathe the American atmosphere; the war stimulated greatly an anti-German feeling, especially among those who, through having religious worship in a foreign language forced upon them more or less exclusively, were already prejudiced against the German. In daily life they use the English exclusively, and when the Lord's Day dawns, they are not inclined to go back to the German to worship in that language. It is not that they dislike the Gospel, but they have an aversion to the language in which it is preached and are largely unable to find edification in a poorly understood sermon preached in a foreign language.

Bilingual congregations are a necessity in many circles. We dare not deny our fathers the very Gospel which, humanly speaking, we owe so largely to their steadfastness and sacrifices. But we fear that bilingual congregations unnecessarily do much to discourage the younger element which desires a service at a reasonable hour and not only at intervals of two or more weeks, and a service that is English in fact.

That neglect of doing an adequate amount of work through the medium of the English language is responsible for our losses to an extent which cannot be ignored when we take a Synod-wide view of the situation is evidenced by the fact that when Synod in 1920 recorded a gain of only 30 communicants, the gain in the English District was normal and helped to keep Synod from recording a step backward in the statistical records.

This, incidentally, also proves that we must not exaggerate the effect of the incoming budget system on our statistics. The budget was adopted also by the English District, which continued to gain despite that fact. The effect of the language question on our losses, on the other hand, is furthermore evidenced by the fact that in 1924 the largest numerical growth was recorded by the English District, which had 56 purely English-speaking churches and missions. Contrasted with that gain of 1,361 in the English District, stands the loss of over 1,000 communicants in the same year by a District that had only two purely English-speaking stations, although this District is in one of the nation's great cities and its environments.

Finally, we would add another factor that is responsible for losses the proportions of which we unfortunately cannot measure. It is the refusal of congregations to grant letters of dismissal to sister congregations when an application is made, and, still worse, even when communicants move to more or less distant localities. This practise is not always motivated by selfishness. In the case of new converts, *e. g.*, and when their removal is not such as to make a transfer necessary because church attendance becomes more or less impossible at the church of their first love and choice, it is the way of wisdom and pastoral tact to hesitate about transferring them. But often when members move to very distant points, especially when they move to another city, town, or village, letters of transfer that will bring them immediately into connection with a sister congregation should be issued. If this were done more often, our losses would be considerably less. Sometimes the fault lies with the people, and then they should not be held in a loose and disjointed membership, but should be awakened to their dangers and — released. "They have been members of the old church so and so long and therefore do not want to sever their connection even though it is impossible for them to attend its services. This has the tendency gradually to wean away from the church even such as were formerly active and interested." Sometimes



a despicable selfishness moves people to avoid transfers and connection with a congregation in their place of residence and work. This holds good—and we do not hesitate to prefer the charge—in the case of very many young people, who leave the country home to seek employment in larger centers of population. They bring a very non-committal letter, which may or may not mean a transfer. As a rule, they explain that it does not mean membership. They wish to retain their membership somewhere in the United States, be it because their home congregation has a law, as unalterable as the laws of the Medes and Persians, that only communicant members of that church can be buried on its cemetery,—and on this cemetery they have already selected their final resting-place,—or because for some other reason they do not wish to connect with a congregation away from their distant home. And so they become “guests,” who go to church and Communion through many a weary year if they feel so disposed. If they fail to put in an appearance, the local pastor takes it for granted that the “guests” have returned home. But have they returned? We shall see. If they continue to come, they are “guests” by the year. Did we say “guests”? We meant to say that they are very regular boarders, who come and go, but never pay. There is the sore spot. They say they must support the home congregation. Often they mean that father pays for all at home—and little enough at that, we fear. That the motive for such “guest” membership is the evasion of duties in Christ’s kingdom has been publicly whispered to our positive knowledge by people who left their membership at one congregation in the city and, upon a letter of introduction from home, became guests in another congregation and then boasted that now they were going to a church where they did not have to pay. Sometimes the fault that people are “lost in transit,” as another has put it, lies with a pastor who for some reason is satisfied with shouldering responsibility for people whom he sees very seldom.

(To be concluded.)

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## Book Review.

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From the press of *Concordia Publishing House, St. Louis, Mo.*:—

**Bible History References.** Explanatory Notes on the Lessons Embodied in the *Comprehensive Bible History for Lutheran Schools*. Vol. 1: *Old Testament Stories*. With maps and illustrations. Revised and greatly enlarged edition. By *F. Rupprecht*. Price, \$1.75.

Sound, brief, and yet highly illuminating annotations and explanations to seventy Bible stories of the Old Testament are here offered on 356 pages to those who in home, school, and Sunday-school are required to make the Bible clear and instructive to the young. The appearance of this volume is another proof of Synod’s aim to meet the demand for helps which contain nothing that runs counter to the pure Word of God. Every pastor will be happy to place this book into the hands of his Sunday-school teachers, who need it more than other instructors of children. And to them the words of Dr. Paul E. Kretzmann, who has written the introductory re-

marks, apply with special force: "The wider the information which is at the teacher's command, the better will be his equipment for the work of instructing the young." Since the first edition of these references to the Old and the New Testament was, as the publishers state, "the most widely used work of its kind," this new volume on the Old Testament alone should meet with an even greater welcome. B.

**Studies in the Psalter.** By O. W. Wismar. Price, \$1.00.

Pursuant to a resolution of Synod in 1923 that some of the more prominent theological works in German be done into English, this book offers the excellent essays of Dr. P. E. Kretzmann on Ps. 46 and Dr. W. H. T. Dau on Ps. 119, very acceptably translated by Professor Wismar. In an introductory chapter the author presents valuable information on the psalms in general. His isagogical material will prove very helpful especially to the layman. May our laity and clergy learn to pray from this singular prayer-book,—singular because it is the only one given by inspiration of the Holy Spirit. B.

**Good Manners for Boys and Girls.** By Amelia C. Krug. Price, 15 cts.

The motto of this booklet reads: "Love as brethren, be pitiful, be courteous." 1 Pet. 3, 8. Other passages of Holy Writ which are adduced in the body of the booklet and the example of persons mentioned in the Bible prove that the teaching of good manners is not a needless task. In preparing her treatise, Miss Krug has been guided by this principle: "Good manners that are most to be desired are not elaborate, but are simple, natural, and sincere." We are confident that the leaders of the young can use this treatise to good advantage in their effort to give polish to the words and actions of their charges. B.

**Psalm 98.** Two-part Song for Female or Children's Voices. By C. Kunze. Arranged by F. Faerber. English and German text. Price, 75 cts. a dozen.

This tuneful composition has delighted the reviewer more than once, and he takes the liberty to suggest that such music ought to be repeated at suitable occasions, so that both the words and the music may become the possession of both singers and listeners. B.

**Christian Monasticism.** A Great Force in History. By Jan C. Hannah, F. S. A., Professor of Church History, Oberlin College. The Macmillan Co., New York. Price, \$2.50.

As a history of monasticism this volume of 260 pages will be read with attention and satisfaction. The bibliographies appended to each of the seventeen chapters stand such in good stead as would delve more deeply into special phases of the subject. We can understand why the title *Christian Monasticism* was chosen, even though by teaching the doctrine of salvation by works monasticism has ever exhibited the spirit of paganism; but we are unable to appreciate the subtitle; for the author has clearly outlined the occurring and reoccurring degeneration of the various orders that sprang into existence from time to time, and yet he has but faintly hinted at the debauchery, gluttony, and scarlet sins that have held sway behind monastic walls. And as to Jesuitism with its doctrine of probabilism, intention, mental reservation, and its distinction between philosophical and theological sins, with the curses of Popes and the execrations of Roman Catholic rulers resting on its head, with the black stigma of ultramontaniam attached to its name, we deem it rather unwise to say much in praise of this unchristian and un-American institution. The history of monasticism—as we must infer after reading this book—is a smarting slap on both cheeks of the pet theory of evolution. We are aware that monks and friars have done some good in the world, but we fail to see any greatness in them. B.

**The Speech for Special Occasions.** Edited by *Ella A. Knapp, Ph. D.*, and *John C. French, Ph. D.* The Macmillan Co., New York. Price, \$2.00.

In the preface the editors tell us that their purpose was to supply models, not of formal oratory and debate, — for there are sufficient models of these to be had, — but rather of examples of *speeches for special occasions such as any one may be called upon to make*; — and they have done this.

In an introduction of seven paragraphs they lucidly discuss the nature of such a speech, its purpose, theme, planning, and structure. They suggest rules for the opening paragraph, for the structure of the body of the address, for quotation and allusion and for conclusion. They advise adaptation to occasion and audience; and finally they have something to say on delivery. When they offer specific rules, their statements must be accepted with caution. What they say is too brief to do justice to the subject; varying conditions are not sufficiently taken into account. The selection of speeches, however, which are offered in the book is very valuable. The model speeches, which are taken from addresses by such representative men as James Russell Lowell, Matthew Arnold, William Cullen Bryant, Oliver Wendell Holmes, Henry Wadsworth Longfellow, Basil L. Gildersleeve, Theodore Roosevelt, Henry Clay, Lafayette, Washington Irving, Abraham Lincoln, James A. Garfield, etc., etc., are excellent in structure, wording, illustration, and allusion. The personal tone, the skilful turn of phrase, the happy opening, the gentle humor, and the felicitous conclusion of most of these speeches will offer suggestions that must be helpful to one who is under the necessity of making such an address.

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## Missionsabteilung.

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### Unsere Indianermiffion in Wisconsin.

Nachdem die von dem seligen P. Krämer im Jahre 1845 in Michigan und die von P. Clöter einige Jahre später in Minnesota begonnene Miffion unter den Chippewas um das Jahr 1869 eingegangen war, hatte unsere Synode bis zum Jahre 1899 keine eigentliche Indianermiffion. Erst in dem genannten Jahre übernahm sie die von P. Nickel von Chatwano, Wis., aus angefangene Arbeit unter den Stockbridges, die nun in sechsundzwanzig Jahren ihren schwierigen, aber doch gesegneten Fortgang genommen hat.

Die Geschichte unserer Miffion unter den Stockbridges in Town Red Springs, Chatwano County, Wis., ist wohl den meisten Lesern dieser Zeilen nicht ganz unbekannt.

Die sogenannten Stockbridges sind die letzten Überreste des aus der Kolonialzeit unsers Landes bekannten und berühmten Mohikanerstammes, der einst im östlichen Teile des Staates New York am Hudsonstrom seine Jagdgründe hatte. Unter allen Indianerstämmen unsers Landes ist dieser wohl der am meisten zivilisierte und hat längst die alten Sitten und das indianische Heidentum abgelegt; selbst die Mohikanersprache ist nur noch einzelnen älteren Personen bekannt, und zwar nur teilweise. Unsere Miffionsarbeit wird nur mittels der englischen Sprache betrieben. Zwischen fünf- und sechshundert Stockbridges wohnen in Town Red Springs, Chatwano Co., und Umgegend. Von



diesen sind etwa hundertfünfzig dem Namen nach Presbyterianer, etwa ebenso viele Lutheraner, und der Rest ist durchweg kirchlos und gottlos.

Unsere Mission hat in Wisconsin auch noch Stationen unter den Oneidas und den Menominees. Im ganzen wird von den zwei Missionaren an sechs Orten den Indianern das Wort des Evangeliums verkündigt. Missionar C. Aaron, selbst ein Vollblutindianer vom Stamme der Stockbridges, predigt in Oneida, nahe bei Green Bay, Wis., und etwa drei Meilen außerhalb des Indianerstädtchens in einer Indianerhütte. Der Unterzeichnete, Missionar in Town Red Springs, predigt in Red Springs und Morgan Siding auf der alten Reservation und in Neopit auf der Menominee-Reservation. Außerdem steht unter seiner Aufsicht ein neuer, etwas abgelegener Posten, nämlich Quinneh, am Ostufer des schönen Lake Winnebago. Die erste Station und noch jetzt die Hauptstation ist Red Springs mit einer kleinen Kirche, der Kostschule und der Wohnung des Missionars.

Die Arbeit des Missionars unter den Erwachsenen besteht hauptsächlich darin, daß er die kleine organisierte Indianergemeinde von einundzwanzig Stimmberechtigten und etwa achtzig Kommunizierenden in der Erkenntnis des Wortes Gottes durch Predigt und Seelsorge fördert, und sodann, daß er die Kirchlosen aufsucht, sie auf das eine, das not ist, hinweist und sie für Christum zu gewinnen sucht. Diese Arbeit hat ihre besonderen Schwierigkeiten, da das Indianervolk im allgemeinen nicht sehr zugänglich ist für Religion, und weil so viel unter ihnen Sklaven der Unzucht und der Trunksucht sind. Auch unter denen, die sich unserer Kirche anschließen, sind diese zwei Laster oft der Fallstrich des Satans, der so manche wieder zum Abfall vom Glauben bringt und in zeitliches und ewiges Verderben stürzt. Ein Hindernis ist auch dies, daß im Winter so viele auch unserer lutherischen Indianer auswärts Arbeit suchen. Besonders im Winter fällt der Besuch der Gottesdienste insofolgedessen sehr ab. Der Besuch der Gottesdienste in Red Springs z. B. geht in der Regel von etwa fünfzig bis sechzig im Sommer herunter auf etwa zwanzig bis fünfundzwanzig im Winter.

Unsere Hauptarbeit ist ohne Zweifel die Mission an den Indianerkindern. Missionar R. Krehmann, der die Pionierarbeit in dieser Mission getan hat, rief schon im Jahre 1902 eine Gemeindeschule in Red Springs ins Leben, die sich bald eines blühenden Zustandes erfreute. Um aber diese Arbeit besser tun zu können, wurde im Jahre 1908 eine Kostschule gegründet nach dem Vorbilde der Regierungskostschulen für Indianerkinder. In dieser Schule wurden die Kinder gespeist und gekleidet. Durch diese Einrichtung stieg die Zahl der Kinder, die die Schule besuchten und den Heiland kennenlernten, bald von dreißig auf siebenzig und sogar auf neunzig, und das für etwa knapp fünfzig Kinder berechnete Kostschulgebäude wollte die Zahl der Kinder nicht mehr fassen. So wurde denn in den Jahren 1920 und 1921 ein neues Gebäude errichtet, das etwa hundert Kindern Raum bietet. Das alte Gebäude

wurde als Schulhaus umgebaut mit drei Schulzimmern. Seitdem ist aber die Zahl der Kinder, die uns übergeben wurden, wieder um ein beträchtliches gestiegen, so daß auch die jetzigen Räumlichkeiten schon wieder zu klein sind. In diesem Jahre (1925—26) besuchten 148 Kinder unsere Schule, etwa 125 davon als "boarders"; die übrigen schlafen und essen daheim. Etwa dreißig Kinder haben wir abweisen müssen, weil wir nicht genug Raum für sie haben. Von den Kindern sind etwa 70 Stockbridges, 50 Oneidas, und die übrigen verteilen sich auf Menominees, Chippewas, Winnebagos, Pawnees, Senecas und Navajos. Fünf weiße Kinder besuchen die Schule.

Seit einigen Jahren haben wir darauf hingearbeitet, daß die Indianer, deren Kinder wir beköstigen, wenigstens für die Kleidung sorgen, wenn sie dazu imstande sind. Der Erfolg war recht gut. Denn wir haben jetzt nur noch einige Kinder, die wir kleiden müssen; und das ist auch nicht anders zu erwarten. Was wir an Kleidern für solche brauchen, erhalten wir zum größten Teil durch Liebesgaben von Frauenvereinen und einzelnen Personen. Auch Bettzeug wird uns zumeist auf diese Weise geschenkt. Durch solche Ersparnis an Kleidung ist es uns möglich, eine bedeutend größere Zahl von Kindern zu beherbergen, ohne daß die Kosten für die Anstalt viel gestiegen sind. Wir fangen nun auch an, darauf hinzuarbeiten, daß die Eltern, wenn sie es können, Kostgeld für ihre Kinder bezahlen. Ein Anfang hierzu ist schon gemacht. Aber wie weit wir damit kommen, können wir jetzt noch nicht sagen.

In der Schule arbeiten unter der Aufsicht des Missionars ein Student und zwei Lehrerinnen. Für die Kostschule haben wir als Personal eine Matrone, eine Hilfsmatrone oder Wäscherin, eine Köchin und einen Hausknecht. Die Kinder werden angehalten, bei aller Arbeit mitzuhelfen.

Obwohl in unserer Schule auch in weltlichen Fächern unterrichtet wird, so daß jedes Jahr eine Anzahl Kinder den achten Grad absolviert, so ist doch die Hauptsache der Religionsunterricht. Dieser wird etwa zur Hälfte vom Missionar erteilt. Der Zweck des Unterrichts ist vor allem, die Kinder zur Erkenntnis ihres Heilandes zu bringen und sie darin zu befestigen, sodann aber auch, sie zu befähigen, diese Erkenntnis ihren Eltern und Geschwistern daheim mitzuteilen. Wir erfahren auch immer wieder, daß unsere Kinder dies tun. In einigen kirchlosen Familien wird regelmäßig bei Tisch gebetet, weil dies von Kindern unserer Schule eingeführt worden ist.

So erreichen wir durch die Mission an den Kindern auch deren Familien. Dem Missionar wird gewöhnlich ein freundlicher Empfang zuteil, wenn er die Familien besucht, aus denen wir Kinder in unserer Schule haben. Auch ist es viel leichter, solche Leute zum Besuch der Gottesdienste zu bewegen. Und diese Familien unserer Schulkinder sind ein großes Missionsfeld. Denn von der Gesamtzahl unserer

Kinder sind nur 37, die man als lutherisch angeben kann. Die andern sind entweder kirchlos oder Glieder falschgläubiger Kirchen.

Was die zukünftigen Erfolge unserer Indianermission betrifft, so dürfen wir kaum damit rechnen, daß sich große oder auch nur größere Scharen bekehren. Es sind immer nur einzelne; und von diesen fallen manche bald wieder ab. Auch lange nicht alle Kinder, die unsere Schule besuchen, bekommen wir als Kirchenglieder. Auch von denen, die wir konfirmieren, fallen viele später wieder ab. Doch sind es immer einzelne, die treu bleiben und ihrem Heiland in Liebe nachfolgen. Wir erfahren auch dies immer wieder, daß solche, die unsere Schule besucht haben, vielfach in Krankheit oder auf dem Sterbebett den Missionar rufen lassen und durch Gottes Gnade noch Buße tun und ihren Heiland im Glauben ergreifen. Bekehrte Indianerseelen sind teuer, aber vergeblich ist die Arbeit nicht, und der Befehl unsers Heilandes, Mark. 16, 15, hört nicht bei den Indianern auf. D. W. C. Böttcher.

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### Wattikuri, India.

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This time we desire to discuss with you our Wattikuri "congregation."

When we call Wattikuri a congregation, we must not think of a well-established congregation with voting members, communicant members, with pastor and teachers, with a well-organized school, much less of a ladies' aid society, a Walther League, and other organizations; still less of a beautiful church with altar, pulpit, pipe-organ, electric lights, aisle-runners, seats; least of all, of a modernly equipped school-building. For a better understanding of our subject it would be well perhaps to forget all these things at present, to accompany us in spirit, and to see things as they are.

It is eight o'clock Sunday morning. We put in our traveling-bag a Bible, a Bible History, Luther's Small Catechism, recently published, an order of service, which has been translated from our English Order of Service, a written copy of a portion of our Synodical Catechism, and a hymn-book.

Many busses and motor-vehicles of every description and in various stages of dilapidation keep the white dust of the Trivandrum-Nagercoil Highway, which we must follow from the eighth to the seventeenth mile, in almost constant agitation! These motor vehicles, the noise, the dust, and the long caravans of native ox-carts with their irresponsible drivers keep one constantly on the alert in order that we may avoid accidents. "To dangle from a bullock's horn is bad for one of woman born" is bound to run through a person's mind as here and there a heedless bullock strives to block the passageway the



motor-cycle missionary is trying to make. But soon we have reached the seventeenth mile. A hairpin turn to the right into a side-road, affording at its high points glorious glimpses into a valley of well-kept rice-fields and palmyra-palm groves, promises within another mile a cheerful advent to our Gospel-hungry people.

We park our motor-cycle under a majestic shade-tree to protect its paint from the corrugating glare of the tropical sun and pass through a small postern into a village from which our congregation is recruited.

The houses are made of sun-dried bricks, laid on a foundation very often five feet high. The superstructure is hardly ever more than eight feet to the gable of the palm-thatched roof. In three rooms sometimes as many as ten persons must sleep and eat. This would not be too great a hardship if the place were only kept clean. But the Indian spends the greater part of his time in the great out-of-doors under God's own roof, the azure firmament, and pays little attention to the interior of his home.

Here and there we find a woman busy grinding curry, hulling rice, and boiling the sap from the palmyra-trees gathered by the men. As we walk leisurely over to the building where divine services are held, we meet several men with toddy-baskets hanging from a yoke over their shoulders or see them in the tall trees tapping them for sap. We have been told that one man climbs as many as fifty palmyra-palms a day. Now, a palmyra is usually some fifty feet or more high, so that it is by no means a loafing job to be a toddy-drawer.

Now we have arrived at the place where service is to be held. Just take a look at the building before you enter. It is about ten by fourteen feet, its walls are pounded mud, four feet high, there are two entrances, and the whole is sheltered by a palm-thatched roof, laid on a framework of bamboo poles, supported on the four ends by wooden posts.

The floor has been nicely swept and polished with cow-dung. A rough table serves as pulpit and lectern. A stool is reserved for the missionary or catechist who conducts the service. For the "madam," if she has come along, a crude chair is usually brought. There is only one bench, which is occupied by a number of the men. But since there is usually an overflow of male hearers, we find quite a number of them sitting on mats, on the floor, together with their thirty odd children. The bench in the rear of the church is reserved for the few women hearers who have gathered enough courage to come to hear the Word together with the men. This morning we are happy to have fifty-seven present.

When all have been seated, the service begins. We sing Hymn 406, a free translation of "Liebster Jesu, wir sind hier," the first line of which runs: "Wartta Perdda Jesuve." We do not flatter ourselves

that the hymn was a success as to tone quality and melody, but it surely was as to volume and intention.

This hymn over, we follow the translated order of service in our English hymnal, the congregation repeating after the missionary, phrase by phrase, the parts sung by our congregations at home. In place of the short prayer just before reading the Epistle-lesson we at present pray one of the chief parts of Luther's Small Catechism.

For the time being, in place of the Epistle-lesson, we read one of the fifty Bible stories, which they have had in their previous course of instruction. After the Scripture-reading another hymn is sung, say No. 231, which treats of God's mercies that follow us throughout life and under all conditions.

In place of the Gospel-lesson we read another of the fifty fundamental Bible stories. We hope in this manner to make them thoroughly familiar with those Bible stories which illustrate chiefly the Three Articles of our Christian Creed. Then follows the confession of the Christian faith in the words of the Apostles' Creed and after this we probably sing Hymn 254, which shows that righteousness is not by the Law, but by faith in Jesus Christ, the Redeemer of the world.

Instead of the sermon we have a catechization, similar to those in confirmation hours at home or in the *Christenlehre*. This time our doctrinal discussion happens to be on a portion of the Fourth Commandment. The instruction naturally proceeds step by step, as the people, having come from heathenism and devil-worship, grasp the Word of God but very slowly. Most of them also are entirely dependent upon oral instruction, as they do not know how to read. For those who can read the lack of our most essential books is a hindrance. These books are very slow in making because we have to be very careful about the terms we use in translating. Even though we had the books, we would have to spend a great deal of time warding off false Hindu notions about the terms that have been used. After about an hour's catechetical conversation we arise and say the offertory. Thereupon follows the General Prayer and the Lord's Prayer, the latter spoken in unison. After the Doxology the Benediction is pronounced upon the congregation, and the service ends with a silent prayer.

Services over, we remain in the humble chapel for a while, discussing various things, admonishing, rebuking, encouraging, or comforting, as the case may be.

The catechist informs us that his school has now grown to thirty-three pupils. These are divided into two classes and instructed from nine to four o'clock. Especially in the children one can already notice a great difference. In them our hope lies for a future well-ordered congregation. The grown people are but slowly and with

difficulty to be won away from their old heathen practises. It will even happen that they offer cocoanuts and chickens on Saturday to turn away the wrath of the demons and unabashed turn up on Sunday to worship Jehovah, the true God. Of course, they do not realize the sinfulness of this. Let us relate an incident.

My catechist's name is Massillamini, and his wife's name is Crystal. They have four children, Albert, Alex, Cyrus, and the *sishu* (baby). Crystal became sick and had to be removed to the hospital at Neyoor for two months. When almost ready to return home, Cyrus became very sick with dysentery. Of course, the doctor put him on a diet. His condition improved so much, however, that the family was able to return to Wattikuri. The doctor probably told them to continue the diet for a while. But they continued it far, far too long, so long in fact that the boy, though two and one half years old, could no longer walk from weakness. They, in their ignorance, would probably have starved him to death had we not happened around. He was immediately taken to our bungalow and his food gradually increased both as to strength and quantity. The process was naturally very slow, for his stomach had become so weak that he could not assimilate his food properly. While he was lying sick at the bungalow, on one of my visits to Wattikuri, his father told me that he was having a bit of trouble with the people. The people said that the devils were angry because the catechist had begun work there. This could plainly be seen by the fact that the catechist had so much trouble in his family since coming there. Therefore they were going to offer sacrifices just once more to appease the demon's wrath. Especially the man who did the offering to the idols was very zealous, because part of the offering would be his, as the priest's share. The catechist and I spoke to the people, pleaded with them, and showed up the folly of such sacrifices and their sinfulness. Some expressed their determination to stay away, but the greater number were non-committal. The sacrifice was offered on Saturday. Immediately the boy's condition became worse. We thought at first that God would take the boy to prove to the people the helplessness of the demons. Of course, the boy's death to human eyes would have been the strongest proof for this. We wrestled in prayer with God for the boy's life. The prayer was graciously answered. The boy now runs and plays with the other children. But on Sunday, when I went out to Wattikuri, the answer to our prayer was not yet apparent, and I was able to show the people from the boy's aggravated condition how foolish and wicked it was to offer sacrifices to the devils that the boy's health might be restored, instead of relying upon Jehovah, the true God, who has created, redeemed, and sanctified us. But this incident shows how slowly the people give up their former way.

We now leave the church-building and walk half a mile over to



the catechist's house to give him and his wife the Lord's Supper, which could not be done in the pandal without special permission from the Government, which as yet has not been forthcoming.

We now returned to our motor-cycle, hoping to reach home before the threatening monsoon rain would overtake us. But our start was made too late, and so for eight long miles, without a raincoat to protect us, we traveled in a rain the like of which we think we never experienced in America, with frequent peals of thunder and flashes of lightning. Drenched to the skin, we were sitting over almost half a ton of metal, with almost three gallons of gasoline clutched between our knees. We could almost feel the hair standing on end. But the main road was clear, and we made good time.

We ran into our primitive garage and were met on the back veranda of the bungalow by a beloved face full of concern, exclaiming, "You poor boy, dear me!" The drenched clothes were quickly removed. A hot bath took away the numbness of the limbs, and the cook soon informed us that the lunch was waiting on the table.

With our day's work done and thanks returned for the meal, let us retire to our office to continue discussing our work at Wattikuri. If you care to busy yourself with something useful, it will not in the least disturb our conversation; in fact, it will put our mission-work right where it belongs — among those things that we occupy ourselves with daily, both assiduously and joyfully.

With the thirty-three children already in school and some seventy others in the village, we have the finest opportunity, under God's blessing, of doing a great and responsible bit of mission-work by erecting a seven-class real Missouri Lutheran Christian day-school. Will you help us? What a pity not to have well-qualified Lutheran teachers to put in here at once! Aye, and what a greater pity not to have enough missionaries in the Malayalam field to be able to think of a thoroughgoing training of such men! This lack of men and means for a greater program of mission advance is the burden of almost daily lamentations among us. With but three good Lutheran teachers to man such a school at Wattikuri, look what a great host of little missionary candles we could make of these hundred, who then would bring the light of the Gospel, in their little flickering way, to the surrounding heathen community. Even now their little hymns, their little prayers, their little Bible verses, those parts of Luther's Small Catechism which they have memorized, are not to be underestimated as a Gospel force in their Hindu home, yes, their *Hindu homes*.

But must not just these Hindu homes, with their atmosphere of superstition, demonology, polygamy, and gross vices, quickly snuff out the flickering light of these little Gospel torch-bearers, unless we can by thorough indoctrination by a competent Lutheran teacher, lasting

through many years, supply them with a sufficient amount of oil against the Bridegroom's coming?

But our song of sorrow touches not only these. Five groups of Hindus in the immediate neighborhood have begged us to come and take up work among them. Oh, pitiful answer: "We cannot, we lack the men!" But you will ask, Would not one man be sufficient, besides the catechist, to take care of a school of a hundred? Our teacher often taught from fifty to sixty children at a time! That is true enough; but over here the government limits each class in public or private schools to twenty-five and requires a teacher for each class. This will be recognized as an ideal arrangement for both teachers and pupil. In backward areas the government is inclined to be a bit lenient, and only for this reason would we be able to carry on a school with three teachers. Furthermore, there is a great difference between your teacher at home and our average teacher over here. Our average teacher over here has had only the seven primary classes, hardly equaling the eight-grade course at home. Besides, your teacher at home has the energy of two or three of these men wrapped in one. Therefore it would be a great injury to the school to try to run it with still less men. But we are now working on an educational scheme through which we hope to produce men who can take care of any of the seven classes in the school or a combination of either the four lower classes or the three upper classes, thus reducing the number of teachers to two, where each class contains, say, ten pupils or less. We hope to open our first normal school of this kind in the very near future. If God blesses our plans, this will be a high school and teachers' training-institute combined in a six-year course. The graduates of our already established seven primary schools will be the entrants of this high school. Pray God that he may prosper this work.

Balaramapuram, India.

ANDREW C. FRITZE.

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## Amachicoil, India.

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The village Amachicoil is about three miles distant from the new bungalow at Vallioor. It is situated near Terku Vallioor, about half a mile east of the main road to Nagercoil. A bandy track leads to the village, but this track cannot be traveled very easily with a motor-cycle because it is very sandy. It is only half a mile, so one can easily walk this distance. The village is quite large; there must be a hundred houses, if not more. These are all built in the usual style: mud walls, thatched with palmyra-leaves. Only a few houses have tiles.

Pastor Jesudason preached here a few times whenever he came to

look after the wants of the Tinnevely District. The visits to this village were few and far between; still the people remembered that the Lutheran mission-preachers had been there and wanted to hear more; but especially did they wish to have a school for their children.

A little school was started by a boy from the village who had gone to the Catholic school at Palamcottah. The Catholics had baptized him Mariadas, which means servant of Mary. He came back to his village, purchased a plot of ground, and erected a small pandal on it. It was not very large, but enough to give him a start. Here he conducted his school. The Catholics presented him with a chair for his school. Otherwise no help was given him, except from those people of the village whose children he taught — a small sum.

This young teacher heard what the Lutheran mission was preaching and what it was doing for the Koddaiady people and others. Naturally he desired to get a better salary for his efforts, to which, it seems, very little was forthcoming from the villagers. So why not approach the Lutheran mission, which was just then building the Vallioor bungalow? He got busy, persuaded a few people in the village to join him in a petition to the Lutheran mission, drew up the petition, and presented it to Missionary Strasen, who was just then adjusting himself to the Vallioor field.

The petition was signed by seven people. Missionary Strasen visited the village to see where that school was and what the prospects for a mission would be. He went to Nagercoil and submitted the request of the people to the local conference. It was resolved that Missionary Strasen try to keep in touch with these people, visit them, if possible, at least once a month, gather all possible information, and keep the conference informed as to developments; also, that it be made possible for Pastor Jesudason to go to the Tinnevely District once a week to assist Brother Strasen.

It was impossible to take up the work in earnest then; we could only keep in touch with the people. The next time after this conference, when Pastor Jesudason came out to the Tinnevely District, we went to Pambankulam for an evening service and to Amachicoil the next morning. When we came to Amachicoil, the people were all besmeared with ashes, decorated with garlands, and also the near-by temple and its devil stones were decorated. We preached to them, and, strange to say, the people listened very attentively. We told them we would come oftener than heretofore.

It soon developed that the village could be taken care of. At the same Nagercoil Conference to which I submitted the petition of the Amachicoil people, Catechist Perinbanaigam was given a call to help in the Tinnevely District. I asked him to work in Pambankulam, which is only about a mile and a half from Amachicoil. He could thus take care of the religious instruction of the people in Amachicoil



besides his work in Pambankulam. He has been doing this quite regularly and has also been teaching them some lyrics.

There are now nine families who joined the instruction, forty-one souls in all. They are still quite ignorant, and there will be some difficult questions to face. Two of the men have two wives each. There are many children besides those who joined the mission. A school would be a splendid help to bring the children to Christ. The teacher Mariadas also is having his troubles. I asked him about the Catholic religion when I first met him. He is done with the Catholics. It is just like the idolatry which "the others" practise, he said. I gave him a New Testament. He studied it, but not very long. One day Father Causano passed through the village and looked him up. He found the New Testament, took it away from him, and cursed him: also the chair given him by the Catholics was taken away from him. But he bought another one, and I gave him a Bible History with pictures.

What can we do about a school? I entered into the 1926 budget the request for land, a pandal, and a teacher. It is quite impossible to expect the people to contribute something for the school. Their poverty is quite beyond our comprehension, especially in the Tinnevely District. But the main difficulty is this, that Mariadas expects to be employed as teacher, if a school is started in Amachicoil. In view of former experiences with such teachers this is hardly possible. But at present it is very difficult to get a Lutheran teacher from Nagercoil. If this catechumen Mariadas would be employed as teacher, a catechist would have to give the religious instruction to the children while he instructs in the secular branches. But this is difficult because the Perinbanaigam catechist is needed in the Pambankulam school. I hope to find some solution to this problem some way. What I need mostly in this village is the pandal on land which we must buy and build. The sun is fearfully hot here in Tinnevely, much more so than in Travancore, where the wet cultivation cools everything. To conduct services in Amachicoil, one must come either early in the morning or in the evening. If there is no pandal, there is no other way.

Since writing the above, the rainy season has come, and now it is more necessary than ever to have a building there. One can expect rain any time of the day. The terrible heat has given place to a cool, cloudy day. At night it is almost cold enough to use a heavy blanket. For the last month services at Amachicoil have been neglected somewhat, which was due to the fact that the catechist had a bad fall from the bicycle which he was using to go to Sivachamipuram three miles away to conduct services. He was laid up for over a month with a bad wound on the face. Now he is doing his work again, but even he says that without a building not much can be done. Nor could

I tend to all the thirteen villages under my care as I would like to, due to family cares, which made frequent trips to Nagercoil necessary.

This may be as good a place as anywhere to give an idea what the rainy season does to roads, tanks, and houses. On November 8, Sunday, I started out for Obari. Since we have no building to house the missionary, — the old house near the devil temple is filled with bedbugs, — I usually go to Obari during the very early morning hours. So also this Sunday. Shortly after four I was on the way for a thirty-mile trip. Since I had a good light on the Indian motor-cycle, this is about the best way to travel. Seven miles from Vallioor it began to drizzle, but before long it rained quite hard, and finally, having forgotten my raincoat, I took out my gown to wrap it around myself under my coat to keep warm. Now the rain was just pouring down. At Idaiyangudi I honked the writer of the S. P. G. pastor, where I usually put up the cycle when I go to Obari, out of bed, and he was quite astonished to see me. He gave me a shirt and a *vershti*, a cloth worn instead of trousers. It did not stop raining, so I took his umbrella and walked on to Obari. The rain is warm, and if one keeps on moving, it does not affect one's health to get wet.

When I got to Obari, the service had been started. I did not preach, as I had intended to do, since I had a *vershti* on, and the gown was too wet to use for a cover. A sermon was read. I should like to have baptized the three children because it was for this reason I had come. The mothers, however, were unwilling to bring them in the rain, and I did not blame them much. It rained so much that the water was standing in pools on the sand. After encouraging them a little to stand firm against the Catholics, who are trying to win them back, I walked back to Idaiyangudi.

I took my lunch there which Jacob, my cook, had prepared and sent along with me. Then I changed back to my former clothing and tried to start the motor-cycle, which was standing in the rain, covered with some mats. It would not go. I had to give it up and was glad afterward that it would not. The roads were too bad for a motor-cycle. I walked on to Tisaiyanvillai. One of the eight-passenger Ford cars was standing there which usually makes the trip between Nanguneri and Tisaiyanvillai. I asked when it would go. They had no passengers yet. I knew that the floods were getting bad, and if they would not start soon, I would not be able to get back. I hired the whole car for eight rupees. The Idaiyangudi road has no bridges to speak of, but the water is allowed to flow over the road at especially prepared low places in the road. One of these places is about one-eighth of a mile long. The water went half a foot over the running-boards and once got into the carbureter. Six men who went along from Tisaiyanvillai pushed the car through. I got to Nanguneri and Vallioor all right. After a bath, some food, and a good night's sleep I felt fine. It was still raining.

The next day the cars were running past my place to Nagercoil, so I wanted to go, if possible, to attend the English service and to see my wife and children, who were still in Nagercoil, since little Ruth was born. I got to Panagudi, eight miles from Vallioor, and saw that there was much water in all the ditches and creeks, and in some places it was running over the road because the bridges could not take care of it. It was still raining. At Panagudi there was a rumor that one could not get to Nagercoil because there were breaks in the road. The drivers, however, were unwilling to go back and wanted to try it. Between Panagudi and Arambolli there were two bad places, and there was much water on the road. At one place we almost got stuck. When we got to Arambolli, the cars which had preceded ours were standing at the government school, and we were told that no one could get to Nagercoil, nor was any car going back.

Two drivers had explored a road which leads along the hills to Puthubandi and thought they could get to Nagercoil on the Vadaseri road. They took about twelve coolies along to help them over some difficult places. There were two serious washouts which had to be circumvented. With the help of the coolies, who almost lifted the cars at a few places, it was possible. One car had no petrol, the other one did not have enough. Kerosene was poured into the gas tank, which made a bad mixture; but it worked passably. We tried another road to Nagercoil, but there were breaks which even a man could not pass walking. It was getting late, and so the driver tried to go over Puthupandi. At the river we stopped; the water was too high. Darkness was coming on. The driver, we three passengers, and a guide walked on to Nagercoil via Poolanguli along tank beds and canals, circumventing breaks through muddy rice-fields and at one place through water which was knee-deep flowing over a road in a stream about a fourth of a mile wide. One mile from Nagercoil we had to stop. There was a break near the river just outside of Nagercoil, at the tool-gate. No one could cross.

A Vellalan gave me food, a *vershti*, some *capi* (coffee), a mat, and a pillow and made arrangements with a friend to let me have his two-room house. I lay on a hard floor, but as it was dry, I was able to sleep.

The next morning I came to the break. There was only one way to get around it, and that way was through muddy rice-fields, covered with three to four feet of water, which had passed through the break in the road and was flowing at no slow rate. The Indians before me passed over, so I did the same. The water was waist deep and the length of the trip about a fourth of a mile. My wife and Ruth were glad to see me.

The next day one heard about all the damage done to houses, roads, and fields. Also in the Tinnevely District there is quite a bit



of damage done to some of the schools and many of the houses. They are built of mud, so it is not surprising if they fall.

After two days I managed to get back to Vallioor. It is more than difficult to reach some of the inland villages. Last night it took two hours to reach a village about three miles off Vallioor. At one place the water was so high that it stood three inches in the bandy. I had to climb on the driver's seat, while the oxen almost swam through. At another place the oxen sank into the mud up to their bellies. It is difficult to give regular instruction to the people under such circumstances.

Other villages are more easily reached. The Indian motor-cycle was pushed to Vallioor by two coolies from Idaiyangudi through the deep water. It did not hurt the cycle. After oiling it and looking after the connecting wires from the magneto to the spark-plugs which got wet in Idaiyangudi, it is running as well as ever. A good many of my villages I can reach easily by way of the solid main road.

There may be some trouble to carry on the work, but to see some souls hungry for the truth of the Gospel as I saw them last night in spite of the difficult trip, it is a joy to do it. My wish is that I could do more and better work. True, the language comes a little easier than formerly, but there are so many things which one would like to tell these people in a better way than one is able to, I mean, to talk as they do, which one does not learn from books, but by talking with them.

This was to be the report on Amachicoil, and it has grown to be a description of a trip through the floods besides.

Vallioor, India.

BERNHARD STRASEN.

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## Schichtung Ssenschionüen.

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Das Wort in der Überschrift heißt Concordia (Theologisches)=Seminar. Unter diesem Namen reiht es sich mit Recht in die große Concordia-Familie ein, die nachgerade recht zahlreich wird und der unsere Synode so viel zu verdanken hat. Diese Anstalt besteht nun schon vier Jahre; denn sie wurde am 12. Februar 1922 eröffnet und konnte am 14. Februar dieses Jahres ihre ersten Zöglinge entlassen. An ihrer Ausbildung sind Mühe und Kosten nicht gespart worden. Wir haben die besten Kräfte unserer Synode, soweit sie uns erreichbar waren, herangezogen, um uns dabei zu helfen. Zunächst lehrte D. Schwan, durch P. L. Meyer verdolmetscht, seinen Katechismus. (Der selige Dir. Krämer hat ja in Springfield vorher auch den Katechismus zugrunde gelegt.) Zugleich traten die Professoren Joh. Schaller und R. Pieper ihr Amt an und lehrten, von P. E. Niedel verdolmetscht: der eine, wie man die Predigt einrichtet (Homiletik), der andere, wie man

sie schreibt und hält. Im Herbst des Jahres übernahm D. L. Fürbringer (auch Schaller half dabei noch aus) die Einleitung ins Alte Testament, D. G. Stöckhardt legte uns den Jesaias aus, und D. E. F. W. Walther lehrte, weil sämtliche Studierenden bereits als Evangelisten tätig waren, Pastoraltheologie. Er hat sie vor Schluß noch einmal wiederholt. Auch übernahm er die Predigten in der Klasse, wobei er seine Evangelienpostille zugrunde legte. Auch D. A. Hönecke half manchmal aus. Zugleich erteilte der bewährte M. Günther Unterricht in vergleichender Symbolik, damit unsere angehenden Pastoren in dem Sektenwirrwarr, der hier noch schlimmer ist als in Amerika, sich zurechtfinden können. Im Herbst 1923 trat D. F. Pieper sein Amt an als Lehrer der Dogmatik, und da wir ihm das erste Jahr zehn Stunden, das zweite neun, das dritte fünf Stunden wöchentlich zur Verfügung stellten, so kam er nicht nur mit seiner Arbeit durch, sondern hat auch noch ziemlich wiederholt. In der Symbolik hatten wir die Ehre, die hervorragendsten Reformatoren in eigener Person zu hören. Zuerst trug Melancthon die von ihm verfaßte Augsburgerische Konfession und deren Apologie vor. Dann kam Luther selbst mit seiner kräftigen Sprache in den Schmalkaldischen Artikeln und dem Großen Katechismus. Er gefiel den Studenten so gut, daß sie ihn baten, ihnen auch noch den Galaterbrief auszulegen; doch hat dieser Wunsch bis jetzt nicht erfüllt werden können. Auch trug D. G. Stöckhardt seine Psalmen vor. Der unvergeßliche H. Fied hielt über Luthers Leben Vorträge, und D. E. A. W. Krauß, der ihm ehrerbietigst den Vorrang überlassen hatte, führte den Unterricht in der Kirchengeschichte dann zu Ende. Zu gleicher Zeit lehrte D. Fürbringer die Regeln der Auslegung, und D. G. Mezger unterrichtete im Katechisieren, beides durch P. E. Niesel.

Im Herbst 1925 hatten wir die Freude, den großen Friedensstifter M. Chemnitz, dessen Werk zu Ehren die Anstalt den Namen trägt, dazulegen zu hören, wie all die Streitigkeiten vor seiner Zeit fein friedlich und säuberlich nach Gottes Wort beigelegt worden sind. In China hat es nun schon hundert Jahre lang „lutherische“ Prediger gegeben; aber noch nie ist einer Studentenklasse die Freude zuteil geworden, die vollständigen Symbolischen Bücher unserer Kirche in chinesischer Sprache vortragen zu hören. Im Herbst 1925 legte auch noch mit P. Niedels Hilfe D. Kreckmann uns die Briefe an Timotheus aus. Durch jenen lernten sie auch etwas spielen und die Liturgie nach der deutschen Agende singen. Übrigens sind seit drei Jahren bei uns keine Lieder gesungen worden als solche, die Lutheraner zu Verfassern haben. Dabei waren Hölter und Brauer unsere einzigen Führer. Mit P. Niedels Hilfe leitete noch R. Pieper die Studenten an, nach den Episteln zu predigen.

Da ganz China von Chiliasmus schwärmt, so baten wir noch Joh. Gerhard, uns die Weissagungen des Daniel, und Sal. Gassius, uns das 20. Kapitel der Offenbarung St. Johannis auszulegen, was beide mit angewohnter Gründlichkeit taten. Zu guter Letzt gab uns noch Lindemann einen Abriß seiner „Schulpraxis“.



Aber, wird der Leser denken, wie konnten alle diese Herren denn auf einmal dazu verwandt werden, auf chinesisches Theologie zu lehren? Und wie konnten sie, die, soweit wir wissen, niemals China zum Spezialstudium gemacht haben, den Studenten gerade das bieten, was ihnen für ihre Verhältnisse nötig war? Dies im einzelnen zu erörtern, dürfte uns hier zu weit führen; denn Kopfzerbrechen und saure Arbeit hat es genug gekostet, zumal wenn bei eigentümlichen Schlagwörtern der lutherischen Kirche uns sämtliche Wörterbücher im Stich ließen. Aber genug, unsere Ssens und Pis und Wangs, und wie sie sonst heißen mögen, haben alles genau verstanden. Reinhold Pieper und D. Mezger sprachen sogar ein besonders deutliches Chinesisch. Doch ist auch bei den andern nichts unverstanden geblieben. Was aber chinesische Verhältnisse betrifft, so hat sich Walther, wiewohl nicht ohne einige Schwierigkeit, recht wohl in allem zurechtgefunden, selbst als er sein Heiratskapitel vortrug, und Krauß fand sich nicht nur in der chinesischen Kirchengeschichte zurecht, sondern berücksichtigte auch durchgehend in der europäischen und amerikanischen Kirchengeschichte alles, was für China von besonderem Interesse ist. Ähnliches gilt von allen andern. Sie sprachen nicht nur Chinesisch, sondern gingen auch von chinesischer Anschauung aus und berücksichtigten Konfuzianismus, Taoismus, Buddhismus und Mohamedanismus, als ob sie hier angestammt wären. Noch mehr, wir haben nicht einen der Herren entlassen, ohne daß er uns versprach, wenigstens ein Exemplar seiner Vorträge zurückzulassen. Keiner hat sich geweigert. Die meisten haben uns sogar mimeographierte Kopien versprochen.

Aber noch eins. Vielleicht wird mancher denken: Ei, wenn das so ist, dann brauchen wir in China dieses Jahr keine neuen Arbeiter. Denn dann haben sie dort ja dieses Jahr einen Zuwachs von neun (oder zehn), und die sollten doch nach solchem Unterricht unsern Pastoren so ziemlich ebenbürtig sein. Das folgt noch lange nicht, mein lieber Leser. Es fehlt diesen Leuten noch sehr, sehr viel, ehe sie dahin kommen können. Es fehlt an Vorbildung. Denke nur nicht, daß alle die Professoren an unsern Gymnasien ihr Brot umsonst essen. Es fehlt an Eifer und Hingabe an ihren hohen Beruf, wenigstens bei der Mehrzahl. Wir haben auch noch keine Gemeinden, die solche Anforderungen stellen und ihre Arbeiter so bewachen wie die unsrigen zu Hause. Auch ist der zu erwartende Erfolg sehr mager. Das dämpft auch den Mut.

Also nur mehr Leute gesandt! Wir brauchen die ganzen Fünfzehn, um die wir gebeten haben. Selbst dann marschieren wir im Vergleich mit andern Kirchen nur langsam voran. Als den Kriegsmoloch nach Menschen hungerte, bekam er auch unsere jungen Leute tausendweis, um sie zu schlachten und zu verschlingen. Jesus, der für die Sünder gestorben ist, will sie, um teurererkaufte Seelen zu retten. Wird er umsonst bitten?

Unsere jungen chinesischen Diener der Kirche empfehlen wir der besonderen Fürbitte der Mitchristen in der Heimat.

Hankow, China.

E. L. Arndt.



## A Heathen Family.

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Some one had told the little crippled girl to come to our mission-place, explaining that she might find help here. The same kind people must have helped her to get a coolie to carry her over to our front door, a service for which the carrier charged the little castaway ten coppers. It was just getting dark when this strange visitor was set down outside of our front door.

It was not long before the missionaries were told that there was a little girl out in front of the door. Going out to see, they found a girl cuddled up on a stone across the street. It turned out that she was nine years of age, although she appeared to be only about four or five. Her hip had been dislocated about a year ago, due to a fall from a high embankment, and it was still out of place. She explained that her father had left home, and now her mother had cast her out. Asked about brothers and sisters, she said she had only one sister, who was still very small. She spoke very intelligently and gave the impression of being quite a bright girl.

Seeing that the girl had been cast out and that she had no apparent connections in Kweifu, we finally decided to take her in and do for her whatever we could. For the first we could clean her up and make her injured limb as comfortable as missionaries without a medical training knew how. We did not know whether doctors could fully restore the use of her injured hip or not, but we decided we would send her to a hospital in Ichang or Hankow, or to some other place where there would be a good foreign hospital. We had heard that one of the foreign ladies at another station would soon be coming through here on her way to Hankow; so we planned to keep the girl here until this lady came through and then to send the girl to a hospital with her.

The next day we got a detailed record of the girl's name, date of birth, the place she came from, the names of her parents, etc. In case she should grow up away from her relatives, this record would enable her to look up her home or at least to remember who her parents were.

In the afternoon of the same day we had quite a surprise; for the girl's grandmother came in with the girl's younger sister. She said she had been beaten, and she complained that her chest and upper sides were very sore from the beating. The younger girl was barefoot, while her elder sister had shoes on. Her little trousers were wet and dirty from the muddy roads, but otherwise she appeared to be in good condition. She was four years old, but "eating fifth year's rice," according to her grandmother.

The woman explained that she was the mother of the children's father. She had been away from home for a few days to see her son,

who left his present home to go back to the county in which he formerly lived. Her son was filial enough not to send her back altogether empty-handed.

The son's wife was working for a man near Kweifu, and she now took this man as her "wild husband," as the Chinese express it. She first cast out the elder girl, who was crippled, and when her mother-in-law returned, the younger girl was cast out too. The grandmother probably did not approve too readily of such action, and the outcome was that she was beaten up and driven away.

The grandmother now decided to look for her elder granddaughter. She appeared to have had no difficulty in tracing the girl to Kweifu, and once in the city, she soon heard where the child could be found.

After getting her story from her, some of the Chinese men on the place explained to the woman what we intended to do with her crippled grandchild and tried to persuade her to let us keep the child. She agreed to leave the child here. She herself wanted to return to her son with the other grandchild.

The grandmother stayed on our premises until it got dark. She evidently was in a rather bad condition. She felt extremely chilly, although it was not very cold, and a large pool of blood which she spit up showed that she had suffered severe internal injuries. She took some straw which happened to be at hand and made a fire to warm herself. This was so close to a dry board wall that it was dangerous. Besides, this was not a very good place for her to spend the night, as there were no accommodations on the place for her. So one of the servants was handed two dollars to give to her, and he was told to take her to an inn. He gave the money to the woman, and then she left with both of the children. She probably did not fully trust us with the crippled child.

This was written a few days after these three unfortunate people came to us, and so far we have heard nothing more of them.

The lot of this grandmother and her two grandchildren undoubtedly is hard; but there are many heathen families in China in which conditions are equally sad, though they may not be similar so far as individual circumstances are concerned. Although it would not be correct to say that the majority of heathen families are so disrupted, still it is not wrong to say that in the case of such disrupted families the cause of all their misery is heathenism. In other words, their trouble is brought upon them because they do not know the Savior and believe in His meritorious death upon the cross.

Kweifu, Szechwan, China.

ARNOLD H. GEBHARDT.

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